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QUEEN NOT TO ATTEND HARVEST FESTIVAL LAST SUNDAY OF ROYAL VISIT TO AUSTRALIA

FROM OUR OWN CORRESPONDENT

Perth, March 24

In accordance with changes made in the Western Australian Royal Tour itinerary by the Federal Government, and to minimise the risk of The Queen's contracting poliomyelitis, Her Majesty and His Royal Highness will not now attend Divine Worship here in S. George's Cathedral next Sunday, March 28.

As has been customary for a number of years on mid-Lent Sunday, the cathedral will hold its Harvest Festival on this day.

The offertory at the service will be given to the Westminster Abbey Appeal.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, said yesterday that "although, to our great disappointment, Her Majesty and His Royal Highness will not be present in the cathedral, God will be.

"Her Majesty will be represented as usual in the cathedral by His Excellency the Governor.

"We hope and expect that as far as possible all ticket holders will attend as arranged."

Archbishop Moline told THE ANGLICAN that the Queen and the Duke of Edinburgh would attend Divine Service on board the *Gothic*.

The Dean of Perth, the Very Reverend G. T. Berwick, has invited every parish in the Province of Western Australia to send two representatives to the service.

The regular congregation, the "Friends of the Cathedral" and all clergy and their wives have also been invited.

Representatives of the State and Commonwealth Governments, the Judiciary, the University and other public bodies will attend.

At 10.30 the choir will proceed from the Memorial Hall to their places in the Chancel.

Until the arrival of the Vice-Regal procession, the organist and master of the choristers, Leslie W. Kirke, will play Bach's Choral Preludes, *Fantasia in G Minor*, *Fugue E flat "S. Anne"*, and the *Prelude in B Minor*; Rheinberger's *Sonata in C Minor* (1st movement); and

Brahms' "Deck Thyself, My Soul."

At 10.55 a.m. the Governor of Western Australia, Sir Charles Gairdner, and the Honourable Lady Gairdner, will arrive and will be escorted to their seats by the Dean of Perth, the Very Reverend John Bell.

The Queen and the Duke of Edinburgh were due to arrive at the west door of the cathedral at 10.55 a.m., where the approach was to have been lined by church youth groups.

After His Excellency and Lady Gairdner have been escorted to the front pew by the archbishop and the dean, the congregation will sing two verses of the National Anthem.

This will be followed by the hymn, "Praise the Lord! ye heavens, adore Him."

After the *Venite*, Psalm 65, which begins, "Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem," will be sung.

Sir Charles Gairdner will then read the First Lesson, Deuteronomy XXVIII, 1-14.

The collects for the Fourth Sunday in Lent, for Harvest Thanksgiving, for Peace and for Grace will be read.

The choir will then sing the anthem, "O Praise God."

Before the sermon, which will be preached by the archbishop, the congregation will sing the Harvest Thanksgiving hymn, "Come, ye thankful people come."

During the singing of the hymn, "O Praise our God today," the offering for Westminster Abbey will be given.

FREEDOM IS 'ABRIDGED' SAYS FORMER M.H.R.

CALL FOR REFERENDUM

The Anglican Church should press for a referendum at the next Federal elections to decide whether or not the freedoms of association and speech should be preserved, says Mr. J. P. Abbott.

Mr. Abbott, a former New South Wales M.H.R. and a prominent Anglican churchman, urges this in an open letter to the archbishops and bishops of the Church in Australia.

In his letter Mr. Abbott says that three of the very foundations of freedom have been "abridged" in New South Wales without the consent of the people.

The full text of the letter is as follows:

"My Lords,—Down through the centuries the Anglican Church has been one of the bastions of freedom. The existence and expansion of the

Church was inextricably bound up with two things: Freedom of Speech, for the Church had to express its views, and Freedom of Association, for its members had to congregate to worship.

"While I do not believe that the Church should attach itself to any political party, it must retain the right to tell Governments the course of action they should take to preserve those freedoms, which have enabled men to spread the light of truth through the world, and, at least in Australia, to allow the people themselves to decide whether these freedoms so

(Continued on page 12)

FACT AND FANCY

There's a lot of kindness in people. Up to last Tuesday we had already received the following donations to our fund for aged people and missionaries, and I guess there is a lot more on the way:—

Mrs. G. M. Nichols	£3 0 0
"An Interested Reader"	
Pymble	1 10 0
Mr. G. E. Wilkins	1 10 0
Mr. K. Robertson	1 10 0
Anonymous, Narramine	1 10 0
	£9 0 0

Only this week we had another regretful cancellation. It came from a clergyman's widow who had spent most of her life as unpaid curate in a large city industrial parish. She is now aged more than 70. Her husband is dead. Her only son was killed a few years ago, and she lives on a tiny pension. She is now on our free list too.

You may have heard about a thing called the Blake Prize. Our Art Critic mentioned it last issue. Well, I've seen this year's winner, and reckon I could have picked a better one blindfold. The judging was disgraceful, even if Dr. Arnott was one of them. Apart from the fact that Judas was the most unpleasant character of all time, and not the kind of fellow you'd hang in your drawing room or church, it was a remarkably poor picture.

The Rector of Yass, N.S.W., the Reverend H. P. Reynolds, dropped in for a cup of tea last Monday. He mentioned that his people there are going to spend £15,000 or £30,000. I just can't remember, on a new parish hall with all mod. cons., tennis courts, and so on, and make it the real centre of life in the parish. Nice work!

Would subscribers and bulk agents please note that it takes AT LEAST TEN DAYS in the ordinary course of events for changes in addresses or in numbers of bulk copies to become effective?

If you want to live some other place, or increase your bulk order, please do try to let us know a fortnight ahead.

THE APPRENTICE

SERMON MADE THE QUEEN SMILE

FROM OUR OWN CORRESPONDENT

Adelaide, March 22

The Royal Party arrived in Adelaide by air last Thursday evening. The moment the Queen's plane touched down at the airport, the bells of S. Peter's Cathedral began to peal.

As the cathedral was on the route the Royal car took to the City, many church people took up their positions there to welcome the Royal couple.

The Bishop of Adelaide, the Right Reverend B. P. Robin, with several members of the Cathedral Chapter, robed and stood on the steps.

Around the cathedral wall, the Sisters and girls from S. Peter's Girls' School and the children from Christ Church School assembled.

Many church workers had vantage points in the grounds of the cathedral lodge and the old S. Barnabas' College.

The spectacular city illuminations began at the cathedral, which itself was brilliantly floodlit.

On Sunday morning the Royal Party left Government House at 10.50 a.m. for the short drive down King William Road to the cathedral, which looks down King William Road towards Government House, on the opposite side of the River Torrens.

S. Peter's bells had rung a peal of welcome which would be heard by the Queen at Government House for an half-an-hour, from 10.15 a.m.

Admission to the cathedral was by ticket only; the congre-

gation was composed almost entirely of clergy, church wardens, full-time church workers and other prominent diocesan and parish laymen.

Leaders of other denominations were also present.

At an early hour a large crowd outside the cathedral began to assemble, and by the time the Queen arrived, several thousands of people had assembled on the cathedral lawns and in the park opposite.

The entire service was amplified outside; 300 specially printed service sheets were distributed by Boy Scouts.

The service was also broadcast over the National station and over all the commercial stations and regionals.

Many churches had radios in church and used the broadcast service.

On arrival at the cathedral, Her Majesty and His Royal Highness were met by the Governor of South Australia, Sir Robert George, who presented the Bishop of Adelaide to Her Majesty.

The bishop then presented the Dean of Adelaide, the Very Reverend T. T. Reed; the Archbishop of Adelaide, the Venerable A. E. Weston; and the Chancellor of the Diocese, Mr. Justice D. B. Ross.

The Order of the Service was Morning Prayer for the Third Sunday in Lent.

The Duke of Edinburgh read the second lesson from the Gospel according to S. Matthew, beginning with the words: "Except ye be converted and come as little children ye cannot enter into the Kingdom of Heaven."

The bishop took this passage as the text for a whimsical sermon which several times brought smiles to the faces of Her Majesty and His Royal Highness.

He said that people were contrary beings who always wanted to be what they were not.

If they lived obscure lives, they wanted to be in the limelight; while those who were in the limelight and found themselves in a theatrical sense "on the spot," often wished they could be as others.

Even bishops, on their small eminences, sometimes wished they could get out of their gaiters and back into trousers. The bishop said that he had done his best to make the



S. George's Cathedral, Perth, where Her Majesty the Queen and His Royal Highness the Duke of Edinburgh were to have worshipped on March 28.

NORTH QUEENSLAND GREETES THE QUEEN

FROM OUR OWN CORRESPONDENT

Townsville, March 18

The great event of last week in the diocese was of course the visit of Her Majesty and the Duke of Edinburgh to Townsville, Cairns and Mackay.

Once again, the weather seemed to have made a special concession to the Royal Tour, and after weeks of rain and gales, which threatened to make the visit impossible, the weather cleared, and the sun shone.

Though many people from outlying settlements were not able to come into the cities which The Queen visited, yet the many thousands who awaited Her Majesty for so long and with such eagerness were not disappointed.

In Townsville, The Queen had a beautifully cool day, with the thermometer standing at no more than 86 degrees, and the humidity down to 65.

A fresh breeze cooled the waiting crowds, and kept the thousands of flags and pennants with which the city was bedecked fluttering bravely.

The Royal couple drove over an eight-mile route in an open Humber Super Snipe. The Queen holding her parasol high so that all could see her.

At the Sports Reserve, thousands of children with leading citizens of the city and the Western Shires greeted the arrival of Her Majesty with the singing of the National Anthem.

It was such a sight with such enthusiasm that it could be clearly heard more than a mile away by those who had greeted her a few minutes previously along the route of the Royal Progress.

As the Royal couple entered the city from the aerodrome, The Queen acknowledged the cheers of more than a hundred parishioners of St. Peter's, West End, who, with their rector, lined fifty gaily decorated yards of the roadside.

In the heart of the city, The Queen bowed and the Duke raised his hat to a small official group of robed clergy and servers standing in front of St. James' Cathedral.

As they passed down the Jetty Road on their way to the waiting "Anzac," the Missions to Seamen chaplain, with another group of Anglicans, cheered her from the steps of the Flying Angel Mission Club.

BISHOP PRESENTED

In the Sports Reserve, on the Royal dais, covered with a woven grass carpet made by the people of Yarrabah Mission, the Bishop of North Queensland was presented to Her Majesty.

Among the schoolchildren in

tropical coast especially lush and green.

The Queen saw it at its best and most beautiful.

The Queen's last visit in the diocese was to Mackay, where the people of the parish of Holy Trinity assembled in front of their very handsome white concrete church were joined by people from many outlying parishes to greet the Royal couple and then wish them Godspeed on their way back to the South.

Here again, The Queen acknowledged the cheers of the people of her own Church.

Those who live in the North are nearly always by-passed by the notable people who visit this Commonwealth, and are sometimes led to wonder if the South has forgotten that this is a frontier to be supported and not a backwater to be ignored.

The Queen's visit will confirm her place in the warm affection of her people here, and also will encourage North-erners who believe that their land has a significance and glorious part to play in what they confidently expect to be the most glorious reign of any British monarch.

VOLUNTEER WORK FOR CHURCH HALL

A team of volunteer workers started work on the foundations of the projected Thomas Vickers Memorial Hall at Dee Why, N.S.W., last Saturday.

When the Rector of the Dee Why Parish, the Reverend K. P. Saunders, laid the last bricks in position the sun was well down, nearly 3,500 bricks had been laid, and the foundations were complete.

The plans for this hall were drawn up by Messrs. Davey and Brindley, Architects, of Sydney, and the cost, including furnishings, is estimated at £2,000.

Considerable savings in costs have been made possible by the generosity of the firms supplying materials and this is being acknowledged by the erection of a large sign on the site of the building.

A programme which envisages one stage of the erection being completed each Saturday has been drawn up.

Arrangements have been

PROBLEMS OF PEACE

FROM OUR OWN CORRESPONDENT

Melbourne, March 19

To refuse to meet aggression would lead to annihilation, as the Jews under the Maccabees discovered when they would not fight on the Sabbath Day, the Archbishop of Melbourne, the Most Reverend J. J. Booth, said last night.

He was speaking on "Problems of Peace" to the annual meeting of the Melbourne Diocesan Church of England Men's Society in the Chapter House.

Until men realised that love was the key to life, there could be no lasting and permanent peace, he said.

Great strides had been made in recent years towards the formation of an international conscience, and he referred to the Lambeth Conference resolutions which spoke of war as being contrary to the mind of Jesus Christ. The Lambeth Conference recognised, though, that there were occasions when war was the lesser of two evils. It asked for the prohibition of atomic energy as a weapon of war.

These were not sentimental statements, but words of practical common sense. The Church had done, and is doing, much to create public opinion on the necessity for supporting the United Nations, which had succeeded in localising disputes, doing much to improve the health of the peoples of the world and giving help for refugees.

The World Council of Churches had thought it necessary to counteract misleading peace propaganda. Peace could be purchased at the price of justice, he said.

There never would be peace until the world recognised the dignity of man as a child of God, and that loyalty to a common Lord must be put above all other loyalties. The forthcoming meeting of the World Council of Churches in Evanston, U.S.A., had for its theme "Christ, the Hope of the World." The Christian Church must work, hope and pray that this may be universally accepted.

Later, the Reverend J. Burnett, Chaplain of Pentridge Gaol, and Mr. W. C. Brady appealed for the practical interest of members in the work which was being done.

GOONDIWINDI GIVES £800 TO S. JOHN'S

FROM A SPECIAL CORRESPONDENT

Goondivindi, Qld., March 20.

In the presence of the Archbishop of Brisbane, a Queen's Visit Ball was held this month in the Civic Centre, Goondivindi, to raise funds towards the completion of St. John's Cathedral, Brisbane.

A public committee was formed both of town and country representatives.

It is a tribute to this committee's energy and enthusiasm that the ball was the greatest ever held in the Goondivindi district.

The Civic Centre, normally used as a picture theatre, was transformed into a ballroom, gaily decorated with Royal motifs and banners.

The supper which was all donated, elaborate and on unusual lines, was served at tables on a lawn adjoining the ball room.

In addition to the archbishop, the official party included the Queensland Minister for Works and Housing, the Honourable P. J. R. Hilton; the Mayor of Goondivindi, Alderman W. Lucas; and the chairman of the Waggamba Shire, Cr. H. Glasser.

With donations the function netted just over £800.

The Rector of Goondivindi, the Reverend R. E. Wicks, presented a cheque for this amount to the cathedral completion authority in Brisbane.

BIBLE DEPOT TO BE OPENED

NEW GUINEA PROJECT

MR. ARROWSMITH WELCOMED

FROM OUR OWN CORRESPONDENT

Port Moresby, March 17. The British and Foreign Bible Society has decided to open a distributing depot at Port Moresby for the Territory of Papua and New Guinea.

To this end the Reverend H. M. Arrowsmith arrived in Port Moresby last week to obtain an appropriate site for a shop and store, and to discuss with members of the Christian bodies the possibilities for the future.

A well-attended meeting on Monday night unanimously approved the formation of an auxiliary.

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, was elected patron; the Reverend D. E. Ure, of the London Missionary Society, was made president.

The Bishop of New Guinea and the Rector of Port Moresby have made available to the British and Foreign Bible Society a block of land belonging to the Church in Moresby for the erection of a store, and a small flat for the local representative.

Another block of land has been made available by the administration for the building of a residence for the workers engaged in translation.

This is recognised as a big step towards the assistance of the missionary work of the Church in New Guinea.

The Moresby centre will distribute right throughout the area.

The fundamental principle is to give the Bible to the people in their own tongue.

A representative group met at a house party to meet Mr. Arrowsmith last Thursday and heard him give an energetic address on the claims of the Bible Society.

Mr. Arrowsmith preached at St. John's Church the previous Sunday at Evensong, and afterwards visited parishioners who had adjoined to the rectory for support.

As he was leaving, Mr. Arrowsmith expressed his gratitude that he had been able to accomplish so much during his week's visit, and for the assistance that had been given to him by the various departments and many individuals.

MISSION FOR GRAFTON

FROM OUR OWN CORRESPONDENT

Grafton, March 22

The Bishop of Armidale, the Right Reverend J. S. Moyes, will conduct a mission at Christ Church Cathedral, Grafton, from March 27 to April 6.

On each day of the mission, except the last, there will be celebration of Holy Communion at 7 a.m. and a mission service at 7.30 p.m.

During the day there will be extra services, a school visit, a Procession of Witness and special services for men and women.

A special appeal has been addressed to women, and the missionary has addressed a circular letter to the women of Grafton.

ORDINATION IN TASMANIA

FROM OUR OWN CORRESPONDENT

Burnie, Tasmania, March 15

The Reverend David Pearce was advanced to the Priesthood at an Ordination Service held at St. George's Church, Burnie, on March 13, 1954.

The Bishop of Tasmania, the Right Reverend G. F. C. Cranswick, conducted the ceremony, with the Rector of Wynyard, the Reverend George Costelloe, as Gospeller, and the Reverend O. L. Davis, Rector of Coogee, as Epistoller.

TRIBUTE TO ARCHDEACON

FAREWELL AT SOUTH YARRA

FROM A SPECIAL CORRESPONDENT

Melbourne, March 18

Archdeacon J. A. Schofield concluded his ministry at Christ Church, South Yarra, on Sunday, March 14.

Large attendances at all services marked the day, particularly at Evensong when over 400 parishioners assembled to hear the archdeacon's parting sermon, which was delivered in the fearless and scholarly style so characteristic of him.

Whilst condemning "McCarthyism," the archdeacon issued a challenge to every professing Christian to rally to the standard of the Church and take part in the task of keeping inviolate Australia's status as a Christian democracy.

This message, as well as the news of his retirement, was prominently featured by both Press and radio.

After Evensong, a reception was held in the parish hall at which the Chief Justice, Sir Edmund Herring, in the absence of the Governor of Victoria (who incidentally attended Divine Worship the previous Sunday and said farewell to the archdeacon on that occasion) reviewed the archdeacon's outstanding achievements at Christ Church.

A few days later at the induction of the new vicar the Archbishop of Melbourne added his praise by recalling the archdeacon's devoted labours in all the parishes to which he had been called.

As a mark of affection and esteem the archdeacon was the recipient of a number of cheques from parishioners and organisations which totalled over £260.

Contributions are still being received as are individual tributes, an example of which is quoted hereunder:

"We will miss his sincerity and scholarly influence. He has deepened and enriched many lives with the everlasting qualities."

Devotional Poems - No. 17

by Mary Corringham

A PRAYER FOR PATIENCE

Master, if Thou would'st teach me how to be always at one with Thee, my heart from helplessness would never ache.

All that Thou offered, I would gladly take; knowing that, with the Cross, Thou givest the strength— enough to bear it home to Thee at length.

I would not question Thy divine intent, nor doubt 'the prayer goes deeper than the event'; nor grieve because some ignorant request with no immediate miracle be blest; but patient wait, and trust Thou wilt my needs adjust in Thine own time; or, judging straightway "No!", sustain my faith to answer: "Even so."

This series is presented by

ANTHONY HORDERN & SONS LTD., SYDNEY

REACHING OUT IN CHICAGO

THE CHURCH "NOT STUFFY"

VARIOUS RACES ATTRACTED

THE "LIVING CHURCH" SERVICE

Milwaukee, March 21
The Church of the Ascension in Chicago has been holding a mission to win Negroes, Japanese Americans, Puerto Ricans and others in a slum area of the city to the Episcopal Church.

As formal worship is foreign to many of these people, the missionaries have been ingenious in planning their campaign.

The clergy are studying Spanish from records so that they will be able to hold services for the Puerto Rican population.

A daily Church school for the mixed population has commenced.

Promptly at 12 o'clock each noon, and again at five each evening, the clergy in their cassocks took their stand at some busy spot along LaSalle Street, to hold their service of prayer, singing and Bible story telling.

One carried a large brass crucifix, another carried a Bible, and, to lead the singing, another carried an accordion.

The services in the church were also non-liturgical, with extemporaneous prayer, instruction with the aid of a blackboard, a short sermon preached from the aisle, and much hymn singing led from the aisle.

At the opening service in the church there were 156 in the congregation, of whom 60 were strangers.

Chicago was bogged down by its early spring blizzard during the next few days, but the lowest attendance was 46, and the mission closed with 112 present.

Of the newcomers who attended, 25 have been coming since to the regular church services and 12 have enrolled in a five-week inquirers' class.

The purpose of the mission—which was sponsored by the entire parish acting as a committee of the whole—was to awaken the community to the fact that the Church was there. "We have to remove the idea that the Episcopal Church is stuffy," explained the rector. "We must reach out for souls."

It is not enough to wait for them to stumble into our church building.

"As Anglicans, we have been satisfied too long with mere 'cultural conformity,' to the neglect of the conversion of souls to God."

"We must convince the people in our neighbourhoods that the primary reason for Christ's Holy Church is to offer them salvation, not just an Anglican culture."

AFRICAN PRIEST'S APPOINTMENT

CONNECTION WITH TOPICAL BOOK

ECUMENICAL PRESS SERVICE

Geneva, March 5

The Reverend Leo Rakale, a young African priest member of the Community of the Resurrection, has been named head of the order's mission house at Orlando.

He is the first non-European member of the community to hold such a post.

Father Rakale, who is said to have inspired the character of Father Msimangu in Alan Paton's book "Cry, the Beloved Country," will have three white priests working under him.

Announcement of the appointment was made by the Reverend Trevor Huddleston, who said that Father Rakale was the first non-European to profess the community's life vows of poverty, chastity and obedience.

"His appointment," he said, "is simply due to the fact that he is considered the best man for the job."

"It has nothing whatever to do with colour."

MISSION TO FRANCE

LIFE OF WORKER PRIESTS

HIERARCHY'S REPLY TO CRITICS

ANGLICAN NEWS SERVICE

London, March 15

Irritated by the criticism levelled against it over the affair of the worker-priests, the Roman Catholic hierarchy in France, whose assembly of cardinals and archbishops met in Paris last week, has issued a sharply-worded statement about the campaign of certain newspapers.

The prelates single out by name a fortnightly magazine called "La Quinzaine," which tends to speak for the extreme progressive section of the Christian working-men's movements.

The hierarchy indignantly rebuff the charges that they are abandoning the working class, that the worker-priest system has been revoked from political motives, or that the worker-priests were not warned in time of the risks they were taking.

Thus as early as 1951, the hierarchy sent a directive to the worker-priests, reminding them of their essential duties as priests, for they wanted "to give to the workers not political or trade union leaders, but simply and solely priests."

In view of the freedom with which nearly everyone in France discusses this difficult question, some sympathy may be felt for the hierarchy when they, in effect, advise people, especially journalists, to mind their own business.

"The hierarchy is here on its own ground," the statement continues.

"The priesthood and the conditions under which a priestly life is possible is something for the hierarchy alone."

NEW LEADER FOR C.E.M.S.

ANGLICAN NEWS SERVICE

London, March 20

The Reverend Roger L. Roberts, who has been Vicar of Sharnbrook, Bedfordshire, since 1949, has been appointed general secretary of the Church of England Men's Society.

He had already accepted the Lord Chancellor's gift of All Hallows, London Wall, one of the City of London guild churches, which will, in future, be associated with men's work.

The new secretary is forty-two.

At the time of his ordination in 1946, he was headmaster of Blundell's School, Tiverton.

Mr. Roberts is also literary editor of the *Church Times*.

BELLS TO WELCOME QUEEN HOME

ANGLICAN NEWS SERVICE

London, March 16

The Archbishops of Canterbury and York have approved of the proposal that the Queen's return from her world tour should be marked by peals from church bells.

An announcement expresses their hope "that in every church that possesses ringing bells, a peal may be rung, at some time convenient for the assembling of the ringers, during Saturday, May 15."

U.S. AID FOR ABBEY

ANGLICAN NEWS SERVICE

London, March 12

A campaign has been launched in New York to raise £100,000 as the American contribution to the Westminster Abbey Restoration Fund.

The organizers hope that the American target will be reached in time for the first anniversary of the Coronation.

The fund will be administered by the English-Speaking Union, and contributions will be received in either pounds or dollars.

PRESSURE ON YOUTH

EAST GERMAN DIFFICULTIES

BISHOP ON ANTI- CLERICAL SIGNS

ANGLICAN NEWS SERVICE

London, March 16

The Bishop of Berlin and Brandenburg, Dr. Dibelius, addressing the fifth all-German evangelical synod yesterday, declared that there were disturbing signs of a revival of the former anti-clerical attitude of the East German authorities.

Control over pastors' conduct of services had increased, residence permits for clergy were harder to obtain, and there was increasing difficulty in arranging church meetings.

Pressure had again been brought to bear on members of church youth organisations.

Bishop Dibelius was speaking to 120 delegates of the synod of 28 religious groups belonging to the evangelical association and representing 40 million faithful in East and West Germany.

The synod was also attended by the president of the World Lutheran Federation, Dr. Hanns Lilje; the president of the Bundestag, Dr. Hermann Ehlers; and the president of the East German evangelical congress, Dr. Reinhold von Thadden-Trieglaff.

DISQUIETING SIGNS

After enumerating disquieting signs of change in attitude of the East German authorities recently, Dr. Dibelius said that a far greater cause of concern was the absence of any juridical security in East Germany "at least, not what we Christians regard as juridical security."

The Church could not tolerate the view that what served the State, or a particular group within it, was necessarily right.

The Church was also under the law and not above it.

On relations between Church and State in the Federal Republic, Bishop Dibelius declared that they were, on the whole "friendly and positive."

But he expressed concern over the tendency of the State to monopolise more and more every aspect of life, so that the mental energies of the people tended to be completely absorbed by it.

Dr. Reinhold von Thadden-Trieglaff said that he had asked to see Herr Crotewohl, the East German Prime Minister, at the close of the present synod, to obtain from him a clear answer on whether or not the Church congress could be held in Leipzig this summer.

He had been informed that no definite date could be fixed for his interview "owing to the difficult political situation."

This answer, in his opinion, was tantamount to a refusal, and the Church might well have to resign itself to cancelling the Leipzig congress, which had been arranged a long time ago.

RELIGIOUS DRAMA REVIVED

CHURCH INFORMATION SERVICE

London, March 15

A modern religious play dealing with the thirteenth century is to be revived shortly. It is: "Like Stars Appearing," written by Viscount Duncan to celebrate the seventh centenary of 3. Richard of Chichester and first performed last year.

The Religious Drama Society of Great Britain is sponsoring three performances of this play by the Sussex Festival Players in Easter week, on April 19, 20 and 21, at the Glyndebourne Opera House, which has been lent by Mr. John Christie for the occasion. The play will also be performed on April 26, 27 and 28 at the Esplanade Theatre, Bognor Regis.

THE VALUE OF THE BIBLE

ANGLICAN NEWS SERVICE

Dublin, March 15

In a pastoral letter read in all churches of the United Dioceses of Dublin and Glendalough and Kildare, the Archbishop of Dublin and Primate of Ireland, the Most Reverend A. W. Barton, referred to the campaign inaugurated this year by the World Council of Churches for the encouragement of Bible study.

"It is a vital matter," he said, "that we should try to discover what the Bible has to tell us about God and man."

His Grace took as the text for the pastoral, Hebrews I: 1, 2: "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also he made the worlds."

The pastoral requested all fellow-churchmen to concentrate on the thought of Bible study during the coming year, in which the British and Foreign Bible Society is celebrating its 150th birthday.

Its work during the past century and a half has constituted one of the most romantic episodes in history.

"You will, I hope, hear a good deal about it," said Dr. Barton, "and how it has come to pass that the Bible is now translated into 818 languages with a circulation of 20,000,000 copies every year."

"This book must be worth reading and studying. It must have a message for the human heart and, therefore, for you and me."

"Why do most of us give so little time and thought to the study of this remarkable book, with its amazing history and its vital message?"

"Is the reason just laziness, or is it that our sense of values is all wrong?"

"Do we find things of this world so much more interesting and valuable than matters which concern our spiritual lives?"

"It is of great importance that we should ask ourselves these questions honestly. It is a vital matter that we should try to discover what the Bible has to tell us about God and man."

"Therefore, the World Council of Churches has invited all its member churches to join in a campaign this year for the encouragement of Bible study."

"The title of the campaign is 'Bible Weeks.' It is suggested that groups be formed in each district for study."

"It is hoped that one result of the work of these groups may be a vast increase in the number of those who read the Bible for themselves at home."

"If such a group is formed in your neighbourhood, I urge you to lay less important things aside and join the group."

CHICAGO CONGRESS

THE "LIVING CHURCH" SERVICE

Milwaukee, March 14

Some 100 archbishops and bishops will be present to participate in the 1954 Catholic Congress when it meets in Chicago, August 1-3.

Bishop Burrill, of Chicago, will preside over the congress, the first international eucharistic congress to which American Anglo-Catholics will be hosts.

Honorary presidents will be the Archbishop of the West Indies and the Archbishop of Capetown.

Honorary vice-presidents include bishops from all over the United States and the world.

Bishop Burrill will preach the sermon at the Congress Eucharist to be held August 3.

Co-chairmen of the Chicago committee of arrangements for the congress are the Reverend A. W. Hillestad and Mr. Clifford Terry, Chicago layman and president of the Catholic Club of Chicago.

BAD DRIVING

THE RIGHT SOLUTION

PRIMATE QUOTES MR. TOAD

ANGLICAN NEWS SERVICE

London, March 12

A passage from "The Wind in the Willows," where Toad of Toad Hall goes on his famous car drive, was quoted by the Archbishop of York in the House of Lords last week.

The Archbishop used Toad as an example of the road hog in a debate concerning the road system.

The Archbishop said that the motorist who made an error of judgement did not pay the penalty; it was the pedestrian, child or cyclist who paid.

However good the roads, there were motorists who used them without regard to others.

His Grace then quoted from "that not very scientific book, Kenneth Grahame's 'The Wind in the Willows'."

"He got into the driver's seat and then, as if in a dream, all sense of right and wrong, all fear of obvious consequences, seemed temporarily suspended."

"He increased his pace and, as the car devoured the street and leapt forth into the open country, he was only conscious he was Toad at his best, Toad the terror, the traffic queller, the lord of the lone trail, before whom all must give way or be smitten into nothingness and everlasting night."

The right solution was the stricter enforcement of the existing laws which, in many cases, were simply ignored.

"I am not suggesting the penalty imposed on Toad—one year for stealing a car, two for speeding, eighteen for cheeking the police, and one extra to make sure."

"But the driver who, time after time, has been shown to be so careless as to cause injury, should have his licence suspended for a very long time, and in some cases withdrawn altogether."

"Some of our magistrates are extremely lax and lenient."

BISHOP BECOMES A "PARISH PRIEST"

ANGLICAN NEWS SERVICE

London, March 12

The Bishop of Liverpool became the unofficial parish priest of S. Philip's, Shell Road, Liverpool, last weekend, when he continued an experiment which began in Lent last year.

His visit was the first in a series of four which he will pay to parishes in the Diocese of Liverpool.

He will spend subsequent week-ends performing the pastoral duties of an incumbent in selected Liverpool, Wigan and S. Helens parishes.

The bishop proved a tireless Father-in-God.

He visited the sick on Friday night; on Saturday he spoke at a special meeting of church-people.

He celebrated Holy Communion on Sunday, when there were two hundred and eight communicants.

After the service, thirty-five people were confirmed. In the afternoon the bishop baptised five babies in the presence of the children of the Sunday school.

SATAN IN PERSON

THE "LIVING CHURCH" SERVICE

Milwaukee, March 21

S. Matthew's Church, Pacific Palisades, California, has sent out an announcement that Satan will appear in person on Thursday evenings during Lent in the church.

"He is coming," said the announcement, "to hold a series of conversations with a Christian on life's basic questions."

"He will be afforded every courtesy and permitted complete freedom of speech."

"He hopes, to make clear to the congregation his position on many important matters."

DR. FISHER ON S.P.C.K.

ITS WORK FOR EMIGRANTS

ANGLICAN NEWS SERVICE

London, March 12

The Archbishop of Canterbury spoke at the Founders' Day meeting of the Society for Promoting Christian Knowledge, in London on Tuesday.

The Primate said that there had been some uneasiness among members and friends of the Society for "promoting Christian Knowledge that the new Church of England Council for Commonwealth and Empire Settlement would take away from the S.P.C.K. port chaplains' work."

But the functionaries of the Church Assembly (which set up the Council) were not meaning to confound and confuse two very different spheres of operation.

The Assembly Council would not be a pastoral council, ministering to the spiritual needs of emigrants; it would be wholly concerned with advising and assisting intending emigrants, and keeping them in touch with the Church at the other end.

The S.P.C.K. was doing different work; it was, and remained, the official agent of the Church in the spiritual ministrations to emigrants.

S. AUGUSTINE'S

The Archbishop referred to the offer of the S.P.C.K. to pay the fees of up to eight students to S. Augustine's College, Canterbury.

The college had, by the end of its first year, established itself in the affections of the Anglican Communion far beyond their expectations.

His Grace thanked the society for the help which it gave him towards the Coronation and the special services associated with it.

He paid a special tribute to the devoted work of Canon Parsons, who resigned recently from his position as general secretary of the society.

CENTRAL AFRICA

Mr. L. B. Greaves African Secretary of the Conference of Missionary Societies in Great Britain and Ireland, spoke on Central African Federation.

He believed that, under the right kind of leadership, Central Africa could give to the world the lead for which it was looking.

In Nyasaland, there was a widespread readiness to follow a real lead if there was encouragement in the prospect.

To hamper that attitude by harping upon the people's fears rather than encouraging their hopes was, in his view, and the view of the leaders he met in Africa, the gravest possible error.

AN ALL-PARTY SCHOOL

ANGLICAN NEWS SERVICE

London, March 13

An interesting experiment is being made at Huntingdon during Lent.

The three parishes within the town boundaries—S. Mary's, All Saints' and Lartford—are combining in a Missionary School arranged by the Church Missionary Society.

S. Mary's has a Central tradition, Lartford is more definitely Liberal Evangelical, and All Saints' is Anglo-Catholic.

The meetings are being held on Thursdays in S. Mary's Hall and it is hoped that other parishes may be encouraged to take part.

Doctors and nurses, teachers and young people are being catered for in the programme.

The speakers include such well-known members of C.M.S. as Lord Teningford, who was for some time at Achimota College and King Budo, Uganda; the Reverend Peter Ruffell, of Bhagalpur, and now the Society's Youth Organiser; Dr. Joan Gray, of Omdurman, Sudan; and Dr. Bamber, of Pakistan.

Mr. Harvey Cantrell, who was some time in Kenya, and is now C.M.S. Training Officer, will sum up at the end of the series.

THE ANGLICAN

Incorporating The Church Standard

THE ANGLICAN FRIDAY MARCH 26 1954

STUDENTS AND THE ARMY

The Australian Student Christian Movement in conference at Armidale last January passed a resolution advising in highly critical and generalised terms to National Service Training as it affected university students in particular. The substance of the resolution, together with certain more interesting statements made by speakers at the conference before the resolution was adopted, was published in this newspaper, and in the secular Press.

Nothing material was omitted from our report of the resolution. On the basis of this report, and in view of the tenor of some of the speeches made in support of the resolution, the A.S.C.M. was criticised vigorously in these columns. An equally vigorous correspondence followed. As a matter of record, more than two-thirds of the correspondence supported our view; less than one-third of it supported the A.S.C.M. in its attitude and over its resolution. Since these letters came almost entirely from regular readers who are presumably for the most part regular churchgoers, it is obvious that the A.S.C.M. does not enjoy the support which it should command, at least in its attitude, as expressed in the resolution, towards deficiencies in the National Service Training Scheme.

The reasons for this had best be examined by the A.S.C.M. itself.

On Friday, January 29, we published a letter from a woman reader who challenged the A.S.C.M. to produce evidence which would lead to the conviction of any member of a National Service Training unit for certain specified offences. This reader—one of whose sons, it may be mentioned, died as a prisoner of war, and another of whose sons is at present undergoing National Service Training—offered the A.S.C.M. a reward of ten pounds if the evidence were produced.

It has not been produced.

Notwithstanding our belief that criticism of the A.S.C.M. and the resolution in question was justified, we have no hesitation in tendering a sincere apology on two scores: first, that the tone of our comment on January 22 was immoderate, un-Christian and perhaps undignified; second, that our comment could reasonably have been construed—as being offensive to members of the A.S.C.M. who belong to non-Anglican bodies. The former only serves to underline our human frailty; the latter was quite unintentional, and we are truly sorry.

We have no quarrel with the A.S.C.M. as such. It is a fine movement with a distinguished record of Christian service, which has produced from its ranks Christian leaders of some eminence. Its members may be assured that we shall praise it—when it does anything particularly praiseworthy—in terms as definite, if more restrained, as those in which we criticised it when we held, with all humility, that it had behaved unwisely.

An Impracticable Proposal

The politically impracticable proposal of Mr. J. P. ABBOTT, a former Member of the Parliament of the Commonwealth and a leading lay Anglican in the Diocese of Newcastle, reported elsewhere in this issue in the form of an Open Letter to the archbishops and bishops of the Church in Australia, is but one of the inevitable consequences which have begun to flow from the more recent actions of the power-drunk and irresponsible government which disgraces the reputation of the Labour Party in New South Wales.

MR. ABBOTT is on sure ground when he states his belief that the Church should not attach herself to any political party, and when he insists on the right and duty of our leaders to warn, criticise and embarrass any government which is pursuing what they consider the wrong course of action.

No one, least of all in the Australian Labour Party, has any illusions about the Premier of New South Wales and his tarnished and undistinguished colleagues; but to make their fascist tendencies the excuse for a referendum in the terms suggested would be as unnecessary as unwise.

Apart from its political practicability, it may be doubted whether the plea for a referendum would provide any solution to the real problem. If "unabridged" freedom of the Press were to mean, as the Courts might well hold it to mean, the liberty of the Australian Press to continue reprinting low grade American comics and pornography, then it would be a doubtful blessing.

As for compulsory unionism and other such matters comprehended in the phrase "freedom of association," and leaving aside for the moment the reasoned arguments for compulsory unionism (with which we disagree), then what about the freedom of association of the Communist Party or the Anarchists' League?

Poisoned Relations

Australia has been notably free from strikes and other forms of industrial unrest in recent months. Against that background, then, two so-called regulation strikes in Sydney—one by bus workers and the other by mail-van drivers—are to be regretted, whatever the rights and wrongs of the disputes.

The bus workers have been going slow (for that is what their regulation strike amounts to) because they don't like the way the Transport Department has revised timetables, and they want more staff to be engaged. The P.M.G. drivers are not collecting mails from those pillar-boxes where other vehicles congest the area.

In the first instance the men's grievance is against their management (which, incidentally, has the task of trying to put on a sound financial basis an undertaking which has been accumulating startlingly large annual losses). In the second instance the men's grievance is primarily against the Police Department for "booking" a driver who double-parked to clear a mail-box.

In both disputes, however, it is the innocent public which has suffered most—particularly people in the Warringah area of Sydney who are wholly dependent on bus transport to reach their work in the city.

But an even more damaging result, I think, is the poisoning of community relations through workers in important industries "taking it out on the public" when they have a grievance which should be settled according to arbitration and conciliation processes.

I can concede that the P.M.G. drivers have a righteous sense of injustice. But surely that is capable of rectification without the drastic and irresponsible method of neglecting to uplift mail. Even in normal circumstances, our mail delivery service is not so prompt that further delays can be easily forgiven.

Evatt's Rebuke

The Federal leader of the Labour Party, Dr. H. V. Evatt, was commendably outspoken this week in condemning the regulation strike weapon as "a sham and a pretence."

This device, he added, was "little less than sabotage and anarchy and is quite opposed to the great traditions of trade unionism."

That was really strong language and it impressed me. But people in political life are under constant suspicion of talking with their tongue in their cheek.

So it was that, when I mentioned to an acquaintance with Labour antipathies that the Evatt rebuke had impressed me, he replied: "Remember there's an election in two months. Some Labour people won't like Evatt's comment, but that won't make them vote against the party. Evatt was obviously out to catch the floating vote."

Not being naturally astute, I had not thought that far or that fast. But I do recall that quite recently Dr. Evatt spoke out emphatically against allowing hotel hours in New South Wales to be extended beyond 6 p.m. And on such a controversial issue, which cuts across party lines, I could not see that he had anything to gain except the satisfaction of expressing unambiguously an honestly held opinion.

So in his condemnation of regulation strikes I think he is also entitled to be taken charitably at his word.

An Onion War

Another regrettable example of a dispute engendering unnecessary bitterness comes from Victoria, where newspaper headlines in recent days have been couched in martial language and have, indeed, almost

reached the typographical display of the crucial days of the war.

Here is an example: "Vigilantes' Night Watch for Interstate Trucks: Police Fear Violence In Onion War."

"Onion War" forsooth! It seems that some onions from the Western District of Victoria have been trucked to Sydney instead of to Melbourne because the price is better in Sydney.

The Victorian Onion Board claims that it is legally entitled to seize onions not being marketed through its agency. There seems to be some legal contest about that. But surely there is no legal support for the action of so-called "vigilantes" who have seized trucks of onions destined for Sydney and are reported to have attacked at least one driver.

Over the years there has been plenty of argument in the courts about the section of the Constitution dealing with interstate commerce. That is where the issue should still be argued—not in roadside brawls.

Tasmania's Vote

The Prime Minister, Mr. Menzies, has been to Tasmania on what has been described as a holiday. The Federal Labour leader, Dr. Evatt, was also there recently, I believe.

It is to be expected that both leaders will be showing the party flag round all the States in the next two months. Just now they can move about informally and leisurely. After the brief session of Parliament next month their schedules will be tightened and their rate of travel accelerated as they swing into the real campaign.

With the expectation of a close contest (as far as can be judged at this distance from polling day), both leaders are naturally anxious to "convert as many heathen" as possible. Every seat might count.

There are five Tasmanian seats, of which the Government holds four—all, some think, precariously. So the objective of Mr. Menzies in personally surveying the island political scene, even in the guise of a holiday-maker, is presumably to see what consolidating tactics can be devised. Dr. Evatt naturally hopes to wrest a seat or two back.

My Tasmanian "spy" suggests that an important election factor will be the kind of shipping connection Tasmania can expect to have with the mainland in the next three years. Comparative isolation is still a real Tasmanian fear, I hear.

Picturesque Police

On no body of public servants has the Royal tour thrown a heavier responsibility than on the police forces of the various States, who, by and large, have done a very good job in controlling the large crowds pressing in on procession routes to catch a glimpse of the Queen.

For hundreds of these men, working long hours, the task has been an exhausting one. But at least a small proportion of police in most States have been picturesquely in the public eye—the mounted men who have ridden in the Royal progresses in our great cities.

None, I think, has excelled in colourful display the 32 outriders, mounted on prancing grey horses, who escorted the Queen and Duke on their Adelaide progress. They looked splendid in their uniforms and accoutrements of blue and white. But the most spectacular touch was provided by the lances they carried. From these streamed blue and white pennons.

Full Mall would not have been ashamed of that brave display which Rundle Street saw last week.

And, for all our dissembling, I think we Australians are rather proud to think that we can provide our own little bit of pomp and circumstance when the occasion calls for it.

Australia Felix

The itinerary for the M.C.C. tour of Australia, of which details were announced this week, includes a match at Canberra on December 8 against the Prime Minister's XI.

Fortunately, both Mr. Menzies and Dr. Evatt are enthusiastic (almost fanatical) devotees of cricket, so, come what may on May 29, when the large body of selectors will make their choice of captain, Australia should be worthily led on December 8.

—THE MAN
IN THE STREET.

JUBILEE FOR BISHOP

FROM OUR OWN CORRESPONDENT
Newcastle, March 25

The public observance of the Bishop of Newcastle's jubilee will be held on June 1 in the City Hall, Newcastle. The Archbishop of Sydney has promised to be present and speak. The Lord Mayor of Newcastle has accepted an invitation to preside at the meeting.

The organising committee reports that replies have already been received from many bishops of the province accepting the invitation to attend.

On the preceding evening, which is the opening night of the diocesan synod, the synod service will be held. The archbishop will be the special preacher.

Bishop Battis is devoting his Sunday evenings to the cathedral, where he is preaching a course of sermons on "The Trial and Death of Jesus." The titles of the addresses are—"The Greatest Drama Ever Staged," "One Man Versus the World," "Caliph and the Chief Priests," "Pilate the Roman Governor," "Herod the Puppet King," "Public Opinion."

TWO NEW DEACONS

FROM OUR OWN CORRESPONDENT
Brisbane, March 17

An ordination service was held in Bishopscourt Chapel, Brisbane, on March 13, when the Reverend A. J. L. Nott and the Reverend S. J. Judd were admitted to the Diaconate.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m.

NATIONAL.

March 27: The Reverend James Stuckey, Victoria.

March 29: Mrs. Gordon Powell, N.S.W.

*March 30: The Archbishop of Brisbane, the Most Reverend R. C. Hall.

March 31: School Service—"The Story Without an End."

April 1: Father Eric D'Arcy, Victoria.

*April 2: Dr. G. Hebart, S.A.

FACING THE WEEK: 6.40 a.m.

John Bell, W.A.

*March 29: The Very Reverend John Bell, W.A.

PLAIN CHRISTIANITY: 7.30 p.m.

NATIONAL.

March 28: The Reverend J. B. Phillips.

EVENING MEDITATION: 11.20 p.m.

A.E.T. INTERSTATE.

*March 29: The Reverend J. Newton Egnall, N.S.W.

READINGS FROM THE BIBLE: 7.10 a.m.

NATIONAL.

March 29: The Reverend J. B. Phillips.

SUNDAY AFTERNOON TALKS: 3.45 p.m.

NATIONAL.

March 28: "The Queen's Contemporaries"—Graham Mounsey.

PRELUDE: 7.15 p.m.

NATIONAL.

March 28: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m.

INTERSTATE.

March 28: Earlwood Methodist Church, Sydney.

EVENSONG: 4.45 p.m.

A.E.T. INTERSTATE.

*April 1: S. Andrew's Cathedral, Sydney.

THE EPILOGUE: 11.20 p.m.

INTERSTATE.

March 28: "The Epilogue"—No. 13.

Fourth Sunday in Lent.

ONE MINUTE SERMON

COLLECT FOR THE
4th SUNDAY IN LENT

The Text:

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

The Message:

Refreshment Sunday. Yes, we needed it. These weeks have been a struggle and we are tired. "Who for our evil deeds do worthily deserve to be punished" were substituted in 1662 for the older phrase "are worthily punished."

There is a background of love behind this collect, a picture of our Blessed Lord relieving those who otherwise would have fainted in the wilderness of life.

How often have we sinned through weariness, the very incapacity to stand up to temptations, tired in mind and body, distressed in soul. And "comfort" is in meaning as we know the word to-day.

Consoled by His Presence in the wilderness of life and relieved of the punishment we have deserved for the failure of these last weeks—indeed we stand "refreshed" ready to go forward, ready in His grace to finish the course, to try again.

It would be good on this Sunday—so often called Mothering Sunday, reminding us of home, of family life, of the family of Christ and the Church of God, to look back over Lent and note to bring to God the failures we can see, the missed opportunities of prayer, the lost opportunities of self-denial or of service, the things left undone, and the things done in thought, word or deed of hurt to others, of selfishness, of temper, of indulgence, of impurity.

Yes we have been so near to our Lord and yet so far from Him. But we are God's children.

Let us come humbly and with trust to His Holy Table, having asked forgiveness and know Him as He breaks the Bread and blesses the Cup and gives to us for our refreshing the means of eternal life.

"Speak unto the people that they go forward."

CLERGY NEWS

BLENNER-HASSETT, The Reverend J. F., Vicar of Port Fairy, Diocese of Ballarat, has retired because of ill-health.

CORRELL, The Reverend Roger, Vicar of Kadina, Diocese of Adelaide, is now attached to Christ Church Cathedral, Ballarat.

GOODERHAM, The Reverend D. C., formerly Assistant Curate of S. Andrew's, Lutwyche, Diocese of Brisbane, to be Priest-in-charge of the Parochial District of Moorooka, in the same diocese.

HAYSTON, The Reverend W. G., formerly Assistant Curate of S. Mark's, Warwick, Diocese of Brisbane, to be Priest-in-charge of the Parochial District of Moorooka, in the same diocese.

KRUGER, The Reverend Jack, formerly Vicar of Mary Valley, Diocese of Brisbane, to be Rector of Kilwain, in the same diocese.

LUDLOW, The Reverend Noel, formerly a member of the Bush Brotherhood of S. Paul, Diocese of Brisbane, to be Assistant Curate of S. Mark's, Warwick, in the same diocese.

MOTT, The Reverend A. J. L., to be Assistant Curate of S. Colomb's, Clayfield, Diocese of Brisbane.

SEYMOUR, The Reverend K. N., Vicar of Beech Forest, Diocese of Ballarat, to be attached to the Melbourne Diocesan Centre at S. Mary's, North Melbourne.

SHIRLEY, The Reverend Arthur, formerly Vicar of S. Mary's, Gin Gin, Diocese of Brisbane, to be Rector of S. John's, Biggenden, in the same diocese.

THOMPSON, The Reverend A. G., formerly Rector of Kilwain, Diocese of Brisbane, as a Mission Chaplain, is now assisting the Bush Brotherhood of S. Paul at Charleville, in the same diocese.

WELLS, The Reverend J. A., formerly Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane, to be a Mission Chaplain in the same diocese.

WICKS, The Reverend R. E., Rector of Holy Trinity, Goodwind, Diocese of Brisbane, to be Rector of Holy Trinity, Fortitude Valley, Brisbane, in the same diocese.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

AN INJUSTICE

ABORIGINES AND PENSIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—While we appreciate all that the Commonwealth Governments have been doing during the past years in the way of Social Services, there are many of us who are utterly at a loss to understand why the benefits that are so freely extended to our own people in the way of age, invalid and widows' pensions are denied to those people residing on aboriginal reserves in the State of N.S.W.

I believe I am right in saying that where employment is unavailable, these people can obtain unemployment relief. It is hard to understand why one is given and the other is not.

If they leave the reserves and stations and establish themselves in town or in rough shanties on the edges of the towns, they become eligible.

On the reserves and missions in the North of Australia the natives are provided with a certain amount of sustenance and benefits, e.g., rations, clothes, blankets—that are not provided anywhere in this State.

The Aborigines' Protection Board cares for them by providing them with homes (for which they pay rent), a church, a school, and a recreation hall, but they do not receive the benefits that they receive in the North or West of Australia. Surely, it is not true to say that they are not living in conformity with normal European standards?

There are many whites living in worse conditions, and the natives who are forced to leave the reserves in order to obtain the Social Services, live in infinitely worse conditions.

Those who have travelled the States, who visit these people, who know their needs, will join with me in this appeal to the Minister for Social Services to give these native peoples all the benefits that we ourselves are given in the Social Services.

Yours faithfully,

C. S. ROBERTSON,
Archdeacon, Chairman,
The Australian Board of
Missions.
Sydney.

HEAD OF THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent Esther Taunton, in *The Australian* of March 19, repeats an error often encountered during the Royal visit, in calling the Queen "head of the Church of England."

This title was only borne by Henry VIII, Edward VI and Mary I, and even then it was qualified by the phrase, "so far as the law of Christ allows."

Queen Elizabeth I refused it, saying it was "due to Christ alone," and substituted, by the Act of Supremacy, 1559, that of Supreme Governor, which has remained ever since. Article XXXVII interprets it. For "Head" see Ephesians 1:22, etc.

The distinction between the words is vital, as Roman Catholic propaganda indicates by constantly labelling the "Royal Headship" of the Anglican Church in an Erastian sense. When the late King passed away, a Roman said to an Anglican, "I am sorry the Head of your Church died." "Yes, indeed," said the Anglican, "but the third day He rose again."

Yours, etc.,

RALPH OGDEN.
The Rectory,
Milson's Point, N.S.W.

BISHOPS IN BATHERS

TO THE EDITOR OF THE ANGLICAN

Sir,—My sincere congratulations to you on your leader, "Bishops in Bathers," and my hearty endorsement of your remarks appended to the letter by "Country Cleric" in *The Anglican* of March 5.

It is because of such narrow, mid-Victorian prudery as is displayed by "Country Cleric" (bless his non-de-plume), that so many of our pews are empty.

People generally, and particularly young people, are discouraged from Church attendance because of the unnatural sanctimony displayed by so many clerics.

Young people, in the prime of life, are full of fun, and they want to see their parsons taking part in their everyday activities, not only as spiritual adviser, but as friend and companion.

They expect, and rightly so, their minister, whether he be deacon, priest or bishop, to be interested in them personally, and to join with them in their leisure, whether it be playing tennis, listening to a classical or "jive" record session, or swimming and playing at the seaside; and, if on the beach, what is more natural than to be in swimming attire?

The A.B.M. Summer School at Yeppoon last January was most certainly not a holiday for anyone, let alone Bishop Shevill, who was the guest lecturer, and who put a great deal of time and energy into the preparation and delivery of his daily lectures.

Over 80 young people gathered together from places as far apart as Adelaide (S.A.) and Townsville (N.Q.); gathered together in study, service and witness.

The school saw Bishop Shevill at his best in the lecture room and in his association with the young people, none of whom can speak highly enough of him.

He was at his best as a serious lecturer at the proper time, and at his best with the young people at leisure, and he was more appreciated mixing with them in bathers than he would have been sitting sanctimoniously on the beach in his cassock, aloof from them.

Fraternally,
L. HURFORD.

Macarree St.,
Nth. Rockhampton,
Queensland.

THE POSITIVE APPROACH

TO THE EDITOR OF THE ANGLICAN

Sir,—May I commend Lawrence Walton's letter in your issue of March 12?

The Church is to-day deeply concerned with many matters of merely surface importance.

It is true that the social situation is a legitimate concern for the Church, and the Church should, like Christ Himself, lay down certain principles as vital for the politics of the community.

All these principles boil down to brotherhood and justice.

Instead of worrying about Communism, lotteries and Sunday sport, the Church should (as Mr. Walton says) return to its primitive care of the poor and the sick, and have deep and genuine concern for the individual human beings who make up the mass of underprivileged in every country.

This concern should not arise from fears for our own comfort or safety in case these underprivileged decide to revolt or turn to Communism.

That form of organised and destructive selfishness named "Protection" should not be tolerated by the Church for one minute.

Its basis is the idea that every foreign country is an enemy and of willingness (often eagerness) to injure those countries whenever we think it "good policy."

No more prolific cause of war, poverty and destruction of all Christian spirit, than "Protection" has ever been devised.

Yet the Church officially says nothing about it.

Under freedom of trade those starving millions of Asiatics could have the surplus food we grow in Australia.

Yours, etc.,

W. A. DOWE.
Sydney.

FAITH AND MORALS
A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Evangelical Teaching

This week we continue our discussion of evangelical teaching in response to our inquirer.

Do Evangelicals teach that the Eucharist is a bare remembrance of Calvary? Here once again we must ask ourselves exactly what we mean by Evangelical.

Probably no Anglican Evangelical would speak of the Holy Communion as a bare remembrance of Calvary, and there is some doubt whether even Zwingli held quite the views that are often attributed to him.

Both Articles and Catechism make it clear that Sacraments are "efficacious signs" i.e. divinely appointed acts which, in response to faith, actually do something for us and most Anglican Evangelicals are thoroughly loyal to the sacramental teaching of the Prayer Book; points of difference arise rather in the mode of the celebration of the sacrament.

The Anglican position was well defined in the fifth book of Richard Hooker's "Ecclesiastical Politics." He asserted "that these holy mysteries, received in due manner do instrumentally both make us partakers of the grace of that body and blood which were given for the life of the world,

and besides also impart unto us even in true and real, though mystical, manner the very person of our Lord himself, whole perfect and entire.

"Shall I wish that men would more give themselves to meditate what we have by the sacrament, and less to dispute of the manner how?"

Here Hooker is not trying so much to discover whether the presence of Christ is or is not created by the faith of the recipient, but is arguing that it is impossible to ascertain the nature of the presence of Christ in the consecrated elements apart from the living doctrine of the church.

Article 28 makes it clear that the gift in the Supper is not created by the faith of the receiver. It is an objective gift of God through the new covenant relation with his people brought about by the death and resurrection of Christ, but it cannot be received by man except through the operation of the Holy Spirit who conveys all God's gifts of grace to man.

In other words, Evangelicals would agree that the Holy Communion is a gift in which the initiative is always taken by God himself.

This approach is well stated in the doctrinal report to which reference was made last week—"The Fullness of Christ." "God

gives his gifts to men by means of the water in Baptism and the bread and wine in the Eucharist, but Christ is no more to be identified with the bread and wine than is the Holy Spirit with the water.

Both word and sacraments are primarily the means of God's gracious approach towards sinful men, and only on the basis of God's grace thus received can men make their response. The Eucharist is the divinely instituted remembrance of Christ's sacrifice, and in it God gives and the Church receives the fruits of that sacrifice, the Body and Blood of Christ."

Confession

Do Evangelicals reject the Sacrament of Confession and the power of the Clergy to absolve?

Here we come up against the probability of whether the Church of England accepts two sacraments only or seven; the problem really hinges on the curious sentence in Article 25, that the five commonly called sacraments are such as have grown partly of the corrupt following of the Apostles and partly are states of life allowed in the Scripture.

But whether confession is regarded as a sacrament or not, the Prayer Book makes it quite plain in the service for the Visitation of the Sick that the Priest has authority in the name of God to forgive sinners who truly repent and believe in Christ, and the words which accompany the laying on of hands at the Ordination of Priests, and the forms of the general confession and absolution at both the Holy Communion and Morning and Evening Prayer seem to support such a view.

Jeremy Taylor who would be regarded with reverence as an Anglican Divine by both Catholics and Evangelicals alike wrote a famous little treatise called "Unum Necessarium" in which he urged the value of the practice of private confession and Dr. H. B. Swete probably well states the view that most Evangelicals would hold when he says "The ministry of reconciliation, the commission to forgive and retain sins, is a far greater and wider trust than the hearing of confessions and the pronouncing and withholding of formal absolutions.

"Important and valuable as this special ministry of penitence may be, it is but a part, and a minor part, of the great work committed by the Church to her Priests.

"They are charged with the ministry of the Word and the two great sacraments of the Gospel; and it is through these that the forgiveness of sins is primarily dispensed.

"Private confession and absolution are a subsidiary means for the quieting of the conscience, appointed by the wisdom of the Church, and conveying to the true penitent the assurance of pardon and acceptance with God; but care is needed both on the part of the clergy who hear confessions and of the laity who use this help, not to disturb the balance of the Christian life by attaching a disproportionate value to a practice which had no place in primitive Christianity, and is therefore not essential to the spiritual well-being of the members of Christ."

It is not so much the question whether priests have power to absolve which Evangelicals contest, but the view often put forward by members of the other wing of the Church that sacramental confession is a compulsory feature of the Church's discipline.

With regard to the last question: Do Evangelicals deny the sacrament as a means of grace? The quotations given above, with special reference to the eucharist, will make quite clear that Evangelicals do not deny the value and importance of sacraments as real means of grace.

DEGREES AND HOODS

TO THE EDITOR OF THE ANGLICAN

Sir,—Sticking out the neck—the striking, modern phrase descriptive of adolescent presumption—nicely defines the bellicose little letter written in defiance of hoods and degrees granted by certain Australian institutions.

One has seen the stretched-out necks of libidinous turkeys, recently roosting roosters, scarlet dewlapped drakes and an occasional garrulous goose, but the end was the same, bloody and bowed.

Mr. Punch, many years ago, related the charming fact that whereas we had scriptural proof of the fact that the Israelites "slept with their fathers," we had incontrovertible evidence that the Egyptians slept with their mummies.

The bold letter that I hold in question would seem to indicate that the writer had bedded down with mummified Ecclesiastical Law and that an intellectual oedipus complex kept him bedded down when he should have been springing to the call of a day constantly young.

Let me enlarge.

It is apparent that the learned writer had discovered Canon 68 (1604), and had concluded his study there. The burden of the canon being that graduates should wear the hoods agreeable to their degrees and that non-graduates (apparently people who had not studied at either place) should wear some decent tippet of black (not silk), seemed to have urged the writer to indiscretion.

It is agreed that both places have, and lend, an air. But the world has widened somewhat since 1604, and a blast of good atomic sense should have driven our mentor to know that this world of new continents cannot be forced through the womb of ancient institutions.

He should remember that not England alone, but the whole world tends to shape our lives, institutions, customs and traditions.

He would be a brave man, indeed (or a cretin), who called in question the diplomas, degrees, hoods, customs and traditions of modern universities in England, America, the Continent or the Far East Asian countries. He may not agree with the idea of certain so-called institutions of learn-

ing which, in America, one is told, sell degrees. We agree that they should not be sold anywhere, at any price, or time, or term.

One seems to remember some most famous names whose bearers have never graced the older universities. And lest pride add to pride, our mentor might cast his mind over some of the great figures of our time who have never studied at any university, save that of hard knocks.

It is undoubtedly a fact that the hood is what it says, part of the monk's garb. In former days it was, by papal decree, shaped, coloured or edged in accordance with institutional practice, and such places did exist in countries other than England. If no expert treatises are available, our instructor might do well to read up: Universities, Colleges, Hoods, Degrees, and cognate subjects, in, say, "Chambers' Encyclopedia."

At the same time it would be unwise, nay, dangerous, to gibe at Theological Colleges in Australia, together with the work and traditions of the Australian College of Theology.

First, the mind of our mentor should be directed to the study of Canon 7 (1604), and note: "Whosoever shall hereafter affirm that the government of the Church of England, under his Majesty by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same, is anti-Christian or repugnant to the word of God: let him be excommunicated ipso facto, and so continue until he repent and publicly revoke such his wicked errors."

A pause would enable any thoughtful person to realise how unseemly is the criticism levelled at the Australian College of Theology created by the government of the Church (General Synod) with many precedent examples.

General Synod of the Australian Church may not yet proclaim autonomy, but its leaders, the archbishops and bishops of the Church, have full knowledge of Article 34 (16th century) and have in no way misinterpreted, misapplied or mismanaged the deposit of faith committed to them in creating colleges, establishing diploma and degree courses, awarding distinctive hoods and making no provision that they should be purchased.

Yours, etc.,

A. EDWARD WARR.
Grafton, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—H.R.H. the Duke of Edinburgh is always correctly dressed no matter what the occasion; on a surf plane, in bathers.

The Bishop of North Queensland also dresses correctly for the occasion; on the beach, in bathers.

My guess is the bishop will win more young people into God's House because he doffed his clothes and joined in the fun on the beach than he ever would have done had he just walked about in his clerical clothes beyond the reach of the waves.

I bet those boys still say "we look forward to the next camp and hope the bishop comes again."

May God bless the work he has set his hand to, in winning souls for Christ.

Yours faithfully,
FAIR PLAY.

The Rock, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—May I express my sincere thanks for your publication of that splendid photo. of our Bishop of North Queensland.

I have pinned it up over my prayer table, and every time I kneel there I now feel that I understand better those inspired words:

"Just as I am, Thine own to be, Friend of the young, Who lovest me, To consecrate myself to Thee, O Jesus Christ—I come," with the rest of the verses.

I thank God for the Bishop of North Queensland, and may the pomps and vanities of this wicked world continue to be demolished.

MARY WARREN.

C/o S. Philip's Academy,
Townsville, Q.

PASTORAL LETTER

STANDARDS IN RELIGION
AND POLITICS

The Bishop of Willochra writes:
I HAVE been told that what I wrote in a recent issue of "The Willochra" about my encounter with a negro from West Africa in London last year was commented upon in several newspapers and periodicals.

In returning to the matter again I have little to add and nothing to retract from what I wrote.

I am sure it is a mistake on the part of missionaries and government officials to send native students from Africa, Asia and other parts of the world to England, North America and Australia to receive what they hope will be the benefits of Western civilisation.

At first sight it seems a good idea, and students do receive instruction in certain subjects which they could not obtain so readily in their own land, but there is another side to the picture.

A high percentage of those men soon see through the hollowness of our boasted civilisation; they perceive that many of the people they meet are intellectually their inferior; often they are not treated well, and this is due to the white man's generally accepted attitude towards the coloured races; and so they return disgruntled to their native land shorn of the respect they may once have had for the white man, and determined to drive him from their country at the earliest opportunity.

Another and more serious aspect of the situation is the sad disillusionment of the Christian members of those races and those who are sincere believers in their own non-Christian faith.

Whether converts to Christianity or followers of the traditional religion of their land they are shocked to find that the majority of people they meet appear to have no religious beliefs or standards, and regard religion as a matter of no importance. This puzzles them at first, but later increases the contempt they have already begun to feel for the white man.

On the whole, apart from the extra technical knowledge they are able to acquire by spending a few years in countries where Western civilisation prevails, these students do not become better men.

They learn enough probably to be dissatisfied with their own country and the world in general without knowing quite what they want or in which direction to go. Of one thing they are sure, and that is their respect for the white man has gone.

As things are we gain nothing and lose much by their presence amongst us; they gain a little and lose more. Everything considered it has not been for our mutual benefit. It might have been otherwise, and the fact that it is not so is

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largely our own fault, to our lasting shame.

PUBLIC SERVANTS

It has become the fashion on the part of the general public of late to treat politicians and public servants as a joke or sneer at them if they are more than usually annoyed by their behaviour. This is a great pity, but politicians are themselves much to blame for the contempt they have brought upon themselves.

About four years ago, while staying the night at a home-stead in the bush I was asked if I would mind listening to a broadcast from Parliament House at Canberra. As a rule I spend the evening after a service in the bush in conversation with the family, but on this particular evening something of national importance was being debated and the men-folk wanted to hear it.

After an hour the head of the family turned the radio off in great disgust asking if we had heard enough. We all agreed.

Over the air the debate sounded an unedifying display, the language used by all the members except one was coarse, ungrammatical and abusive. That family received a poor impression of politicians in the Federal Parliament.

At a time when people were bitterly complaining about the burden of taxation politicians made a big mistake in increasing their own salaries, thus adding to the national burden, and lowering their esteem in the eyes of the public more than they realise perhaps.

There is a tendency for those engaged in politics to look upon a seat in Parliament as a lucrative form of business rather than a means to serve the country well.

An entirely different outlook is needed, and a drastic change in the present form of government.

FUSSINESS

There is a vogue amongst a section of clergy to over-fussiness when making a service, and an inordinate desire to change a phrase or a word or alter the form of a service to satisfy a whim. This is a cause of distraction to some people, and is very tantalising.

For instance, I have heard clergymen when saying the prayer for the Church Militant in the Holy Communion Service change the word lively to living.

This is done presumably under the mistaken notion that the word living conveys a clearer idea than lively. A person, an animal or a plant may be living but not lively.

Lively conveys the idea of activity, vigour, animation, which is not so obvious in the word living. Let us retain lively as it appears in the Holy Communion service, a word with which through constant use we are familiar and know what it means.

In the prayer to which I have referred some priests omit the words "militant here on earth." I have occasionally noticed this in England and in Australia. Why do they omit these words and on what authority?

In this world we are the Church militant, and rightly so, when the powers of evil are arrayed against us. We would not have it otherwise, and it would be good for us, both clergy and people, if we were more militant than we are.

We are not yet the Church triumphant, but we hope to be. Let us glory in the fact that at present we are the Church militant, and that in this life

we must never lay our weapons down.

WORLD OUTLOOK

It was not altogether unexpected that the Berlin conference would end in a stalemate. It would be enlightening if a full report of the proceedings were made public.

From the fragmentary accounts published it seems to me there was no convincing answer to the firm attitude of the Russian delegate that Germany should not be allowed to rearm.

Great Britain, the U.S.A., with doubtful support from France were in a weak position in insisting on the right of Western Germany to rearm when it was so clearly stated at the conclusion of World War II that never again should Germany be allowed to rearm and become a menace to world peace.

If negotiations with Russia had been carried on with the decision made at the conclusion of the war ratified, some good might have resulted from the conference. To an impartial observer there was no effective retort to the Russian point of view nor do I see how there could be.

Events will prove we are making a blunder in assisting Japan to rearm. Here again a definite pronouncement was made that Japan should not be allowed to rearm.

The excuse is made that we are not sure about the aims

and plans of Russia, but is that a good reason for breaking our promise? Can there be any good reason for failing to carry out a solemn declaration made by the conquering nations and a pledge given to those who sacrificed so much to defeat our foes?

To-day Russia is regarded by many nations as a menace to world peace; but is not the U.S.A. just as big a menace? The U.S.A. flourished during the two world wars, and expanded its trade and influence enormously. That country looks as if it is depending upon another war to maintain its prosperity.

To the ordinary man the situation must seem bewildering, and there is no clear cut issue. The optimism prevalent in the 19th century and carried on through the early years of the 20th century that the world was on the threshold of an era of unprecedented prosperity and happiness which would be continued indefinitely has been abandoned. As to what will happen in the immediate future no one is sure.

Christians do believe that one day Christ will come again to this world in power and great glory to judge us, and it is that belief which saves us from despair about the future. Apart from the Second Coming of our Lord the world is more likely to sink into a pandemonium than make progress towards a millennium.

IN SEARCH OF TRUTH

BY THE DEAN OF GRAFTON, THE VERY REVEREND

"WHAT is Truth?" said jesting Pilate and paused not for an answer. So writes Bacon in his essay on Truth.

Many answers could be given, many opinions and statements. St. John at the opening of his gospel narrative sings—not an opinion but a conviction.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

"All things were made by Him; and without Him was not anything made that was made."

"In Him was life; and the life was the light of men. And the light shined in darkness; and the darkness comprehended it not."

"There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

"He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and Truth."

To appreciate such fulness of Truth one must be able to read the above with a glimmering of understanding.

On all sides opinion clamours for a hearing. "Lo here! Lo there!" but Truth clamours not at all. Silently, insistently. He

reaches "down the days and down the nights." He is revealed in the simplicity of halting prayer, in the cadences of all harmony, in the grandeur of nature, in the wonder of pure love, and in the glory of Worship.

The uncertainty of one (William Herbert Carruth) gives expression:—

"A Fire-Mist and a planet—
A crystal and a cell,
A jelly fish and saurian, And caves where the cave-men dwell;
Then a sense of law and beauty, And a face turned from the clod,
Some call it Evolution, and others call it God."

"A haze on the far horizon, The infinite, tender sky, The ripe, rich tints of the cornfield, and the wild geese sailing high
And all over upland and lowland the charm of the golden rod,

Some of us call it Autumn, and others call it God.
"Like tides on the crescent sea-beach, when the moon is new and thin,
Into our hearts high yearnings come welling and surging in,
Comes from the mystic ocean whose rim no foot has trod, Some of us call it Longing, And others call it God."

"A picket frozen on duty, A Mother starved for her brood, Socrates drinking the hemlock, And Jesus on the rood; And millions who humble and nameless, the straight, hard pathway plod,
Some call it consecration, And others call it God."

THAT men might know, He the Truth, has revealed Himself in Scripture, in the lives of His saints, in the happy-innocent laughter of little children and in the beauty of poem and prose.

A yearning Apostle (St. Paul) once wrote, "That I might know Him and the power of His re-

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BIBLES AND BOMBS

Two important events in the last few weeks provide food for thought for serious-minded people.

One is the 150th anniversary of the British and Foreign Bible Society.

The other is the explosion of a hydrogen bomb 600 times more powerful than the atomic bomb dropped on Hiroshima in 1945.

What a strange contrast. The short-sighted critic says, "What's the use? You send your missionaries to take out an existence in some jungle swamp or desert spot to translate the scriptures into a new tongue."

"Back home the nuclear physicists sink their millions and their energies into new methods of destruction. Where are we?"

One thing is clear. Christian activity has not reduced the pace of the arms race. The dream of some that the world will gradually become better and better is not being realised. Nor is this surprising to the Bible student. The scriptures make it clear that world affairs will continue to deteriorate before the Son of Man returns.

That is why bombs must be matched with Bibles. They both speak of a final destiny for man.

The preaching and teaching of the gospel of God's salvation in Christ Jesus is the urgent need of our day, not to save men's skins but to save their souls.

The Bible is not an antidote to the bomb. The fact of 150 years of Bible Society work being celebrated in the shadow of man's most destructive achievement is surely proof of that.

But it is a chart to show man that there is an upward way that leads to God, as the red light flashes in world affairs today.

Young people, what place has the Book of Books in your lives and in your youth organisations? If it hasn't first place, you might as well go out of business and start afresh.

Better still, why not try giving it its proper place, if you have been remiss here?

Many to-day view with foreboding man's destiny as reflected in the H-bomb. Many inwardly long to know the destiny of the child of God as reflected in the Bible.

THE YOUTH EDITOR.

WHAT NEXT?

YOUR RELIGION

PART I

When a person decides to serve God within the Church of England it is not an end in itself, it is a beginning. A decision is only the starting point. If such a person has not been baptised in early years he or she must conform to the command of our Lord to receive this sacrament. Having been thus admitted into the fold of the Church he becomes

- (a) A member of Christ.
- (b) A child of God.
- (c) An inheritor of the Kingdom of Heaven.

The qualifications for Baptism are:

Repentance—with sorrow for the past, forsaking all sin and steadfastly purposing to lead a new life.

Faith—Believing that God is able and willing to forgive the past and give us His Grace to keep us in the future.

Vows to this effect are made for us by godparents at our Baptism.

That which separates us from God is sin.

There are two kinds of sins—Omission and Commission.

The sins of Commission have different names, such as:

Transgression: To cut across lawful authority—Rebellion.

Iniquity: To be warped, bent or twisted in mind.

Sin: Missing the mark.

The sin of Omission is "leaving undone those things we ought to have done." To enable us to overcome Sin, God has a threefold plan: threefold, yet one.

- (1) God the Creator made me, therefore I belong to Him.
- (2) Jesus Christ redeemed me, or bought me back by His willing sacrifice of Himself on the Cross for all mankind.
- (3) The Holy Spirit comes to dwell within me to enable me to do those things which I cannot do of myself.

We call this the doctrine of the Trinity.

The Holy Spirit is given to us in a very special way at Baptism and that gift is strengthened or confirmed in us when we are made full members of the Church at the service of Confirmation or the Laying on of Hands. A priest or clergyman can baptise. In cases of emergency, such as serious illness, a layman or laywoman can administer Baptism, if it is performed in the name of the Trinity, i.e., the Father, the Son and the Holy Ghost. The child is then usually brought and received into the Church as soon as it is strong enough. In the case of Confirmation, that is the work of a bishop only, as it was in the days of the Apostles S. Peter, S. John and S. Paul.

YOUTH NEWS

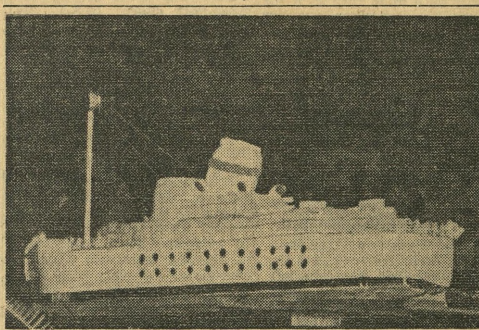
Under the direction of a young High School teacher, Mr. Peter Correy, a new youth group has been formed as part of the All Saints', Nowra, branch of the Church of England Fellowship. This group will cater for the interests of boys and girls of fourteen to eighteen years of age. The first meeting last week met with an enthusiastic response.

S. Aidan's G.F.S., Dandenong, held their first birthday party on February 18 to celebrate the anniversary of their formation. On the Thursday following, February 25, they held a Mission Night.

In this vastly increasing suburb such immediate action has created unusual interest amongst "new-comers" and should result in building up a strong G.F.S. branch.

C.M.S. League of Youth welcomes all young people to its meetings on the second and fourth Fridays of the month in the C.M.S. Depot, Adelaide. A "proper" tea is served at 6 p.m., followed by prayer and Bible study at 7 p.m. and fellowship 8 p.m. A hike will be held on Easter Monday, and those interested are asked to ring the Assistant Secretary, Miss Judith Procter, at W 3075 in the afternoons.

An important event was held on Thursday, February 18, when a Church of England Fellowship branch was formed at S. Luke's, Yea, for young people 16 years and over, with the following office-bearers for 1954-55: President, Miss Rebe Forbes; secretary, Miss Marion Davies; treasurer, Miss Alison Banks. The aim of the organisation is to provide social, physical, intellectual and spiritual recreation for its members. The branch commenced fortnightly meetings on February 25, and intends to develop into an active branch.



The Bible Society's third jubilee birthday cake which was cut at the children's rally in the Town Hall, Sydney, on March 6.

FOR SMALL PEOPLE

I WAS THERE . . . (16) MAKING A LOT OUT OF LITTLE

I was standing with the crowd not far from the shore of Lake Galilee. Many of the people were on their way to Jerusalem for the great Passover feast, but they had come here to listen to the teaching of Jesus.

The news had spread far and wide that Jesus had been making sick people well again. He had given sight to the blind and had made crippled people walk again.

Do you wonder that we wanted to see Him and meet Him? As I stood listening to Jesus speaking, the sun was beginning to set and long shadows were reaching out across the hillside. I was feeling hungry too.

Just then, Jesus turned to Philip, one of His friends. I heard later that Jesus asked him where they could buy bread, so that the crowd might have a light meal and not feel faint on the way home.

I know that Jesus' friends never had much money with them, and I wondered what they would do. I thought it was very kind of Jesus to think of us.

ANNUAL GENERAL MEETING C.E.F. MELBOURNE NEW CHAIRMAN

The Reverend R. W. Dann, chairman of Melbourne executive for the past three years and an inspiration to the diocese in youth work, did not seek re-election this year. His duties as a parish priest are rapidly encroaching on his time, and it was with reluctance that he stood down in favour of two nominations, the Reverend Bruce Reddip and Commissioner Robert Jones. Mr. Jones was elected as chairman for 1954.

Mr. Jones has faithfully served C.E.F. in Victoria for many years in his capacity as provincial secretary and as chief commissioner in the diocese and is without doubt a capable organiser and one in whom the future of C.E.F. may safely rest.

The annual report showed a successful year in all aspects of the four-square programme, but the answer to finance remained unsolved. "Sacrifice Plan," in part successful, did not provide its organiser with the sum required. However, sufficient was raised to provide a bursary for a member of C.E.F., Dick Canney, to study for the ministry and at the same time assist the organisation as a staff worker.

In the retiring chairman's charge to the meeting, Mr. Dann clearly pointed out the pitfalls into which C.E.F. could fall:

- (1) Too much consideration of material qualifications without consideration for the spiritual side.
- (2) Organisation for the sake of organisation without regard for the divisions into which the Church of England is divided.
- (3) A spiritual vacuum which will enable the extremists to hold sway.

OECUMENICAL YOUTH CONFERENCE

FROM A SPECIAL CORRESPONDENT

Melbourne, March 21

Fifty young people representing the Melbourne youth departments of the Anglican, Presbyterian, Methodist, Congregational, Churches of Christ, and Lutheran churches, and the Society of Friends, met at the Y.M.C.A. camp, Manung, during the week-end for the fourth Victorian Oecumenical Youth Conference.

The conference, which was organised by the Victorian Council of Christian Education, also had representatives of the Student Christian Movement, the Y.M.C.A. and the Y.W.C.A. present.

The divergences of opinion on the questions of the sacraments and the ministry were the main subject for study.

Representatives from each church made statements which then formed a basis for discussion.

Devotions were conducted each morning and evening according to different traditions present.

Bible study was conducted on the Epistle to the Galatians, and was introduced by the World Council of Churches Chaplain to the University of Melbourne, the Reverend D. M. McCrae.

The conference also had an Asian emphasis. Mr. and Mrs. V. J. Solomon, of the Diocese of Coimbatore, in the Church of South India, were present.

Mr. Solomon, who is training for the ministry at Ridley College, spoke of the union achieved by the Churches in his country, and urged that Australian Churches make similar efforts.

He said that the union was not without its difficulties, but these were being overcome gradually.

Indians were becoming very conscious that it was now their own Church and their own country.

Another Asian visitor was Miss Jacoba Fangermann, of Indonesia, who is training in

SYDNEY MISSION GROUP

As a Lenten contribution towards the missionary work of the church, members of the Order of the Comrades of S. George Mission Group are visiting Sunday schools throughout Sydney, explaining to children the reason for and importance of the missionary work, and the A.B.M. Lenten Self-Denial Boxes.

Members of one company are engaged in the making of Palm Crosses for distribution on Palm Sunday, which are sold at a small cost, proceeds going towards missions.

Australia as a youth leader under the auspices of the Australian Christian Youth Commission, in co-operation with the corresponding body in her country.

Young people present felt the need for continuance of such oecumenical activities and passed a resolution indicating that they were interested in Youth Work Camps and other activities that would give them an opportunity of oecumenical service, and that they looked forward to the establishment in Victoria of an office and full-time organiser for oecumenical youth work.

YOUTH NEWS

A branch of the Church of England Young Men's Society is being formed in the Parish of S. Mary's, Kangaroo Flat, Victoria. At the inaugural meeting last Friday night the speaker was the Very Reverend C. E. Hulley, Dean of Bendigo.

Official delegates from the Bendigo Diocese to the All Australia Youth Leader's Conference in May will be as follows: The Reverend L. S. Gliddon (youth director); the Reverend R. G. White (diocesan C.E.F. secretary and provincial chairman of C.E.F.); Miss Lillian Doble, and Miss Allison Pickford.

On Tuesday, March 16, the Anglican Sunday School Teachers' Fellowship held its bi-monthly meeting at S. Mary's, Kangaroo Flat, after Evensong, conducted by the vicar, the Reverend L. S. Gliddon.

The sixty members present from all Bendigo city churches were divided into three groups. One, under the Reverend E. A. C. Harvey of All Saints' Cathedral held a discussion on the place of the Bible in Sunday school teaching. Another, under Mrs. Hocking of S. Matthew's, Long Gully, had a flannel-graph demonstration. The third saw Miss Doble of Holy Trinity, Bendigo, give practical instruction on the use of Nu-craft. Deaconess Thelma Wirth and her bookstall both provided a lot of useful information for the teachers.

Trust the Wangaratta C.E.B.S. branch to think up a novel way of arranging an annual meeting. With their three leaders 65 boys set off at 6.45 p.m. for Yellow Creek, some riding, some walking. After a swim they held their meeting on the river bank and had supper. Leaders are the Reverend G. W. Edwards, who presided, Capt. E. J. Pearce and Mr. G. Hayes.

Albury, 1954. Applications closed last week in the Bathurst Diocese for nominations of ten delegates for the Albury conference. More than this number have applied to attend and a request will be made to Melbourne for additional allocations.

Stuart Town Y.A.s are mostly scattered over a wide range of miles from their parish church, but are very keen. First members were due for badging on March 14.

Notices and rules for the 1954 Y.A. Queen competition have now gone out, and already nominations are coming in for the contest which commences on May 1 next. Forbes zone ball has been booked for August 10 at Eugowra Theatre. Eugowra Y.A.s have already planned for the whole of the three months of the contest and have scheduled many events for their candidate.

Dear Boys and Girls, I am sure you must have heard this week's story before, but it is such a favourite with boys and girls that I know you will enjoy hearing or reading it again.

Have you ever thought how the small boy in the story must have felt when Jesus used the little bundle of food that he had, to feed a huge crowd of people? Perhaps to-day's story will help you to understand.

Your friend,
UNCLE PETER.

In His strong brown hands. In the meantime, Peter and the others asked the crowd to sit down. It was like getting ready for a huge party.

Then Jesus prayed and began to break up the fish and the bread. He handed the pieces to His friends to give to the people.

Do you know that all the people were fed from my loaves and fishes as they were broken by Jesus? And there was a lot over. Jesus asked for the pieces and he was gathered up and there were twelve baskets full left. Jesus didn't want to see good food wasted.

Only God can make a little food into a lot of food, like that. That is one reason why I know that Jesus is not just an ordinary man. He is more than that. He is God. He's my Friend too.

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GREEK AND THE STUDENT

By the Reverend C. C. Cowling

AT a retreat in 1953, one of Australia's noted theologians, in answer to questions, gave as his opinion that the standard of Th.L. was falling, and that it was likely that that of Th.Schol. would fall with it.

He gave as support the weaker position Greek appears to have in the new syllabus. Others, with less scholarly reserve, have been for years making the same complaint.

It must, of course, be recognised that less work in Greek may be accompanied by more searching examination questions and sterner marking; that the set work (Luke 1-12 and Romans 1-8) is very well chosen; that the Colleges may not lower their standards.

But there is probably little doubt that students will find it far easier to cram their Greek now than it appears as one subject and as divorced from any necessary connection with the New Testament in general.

Certainly in its new position less emphasis now rests on Greek. Readers may remember that at one time Th.Schol. candidates had to do the whole New Testament in Greek.

Be this as it may, the present writer believes that any course which aims at preparing a student for the priesthood, but which does not place ever-increasing stress on the Greek, even, if necessary, at the cost of other subjects, is as lamentably deficient for modern needs as it would have been in the first century A.D.

A generation or so ago the Bible was approached by a clergy who were often wonderfully erudite in classical Greek. Their sound learning and utter devotion to the will of God kept them from many an error, and place us to-day under an incredible debt of gratitude.

Yet for causes quite beyond their control there was a serious defect in their attitude to the Biblical records.

The Greek of these documents was not that of Homer or Demosthenes, but nearer that of the Comedies, not a literary belle-tristic achievement, nor a special spirit-given medium, but the language of the man-in-the-street, the merchant and the soldier, necessarily clear and pointed, but at times slangy and casual, and almost always colloquial.

Only of recent years have new discoveries of inscriptions and papyri revealed this and how the people of the first Christian century used and understood that form of Greek in which the New Testament is written.

THE result has been the removal of many difficulties, a new approach even to some doctrinal problems, and a wonderful new insight into the minds of the inspired writers.

This is to mention only some of the contributions made by the new discoveries which illuminate every phase of New Testament studies, and which make it fascinating to read the newer Greek dictionaries.

It is worth more than a holiday or a new suit to have Moulton and Milligan, "The Vocabulary of the Greek Testament"; Abbott-Smith, "Manual Greek Lexicon of the New Testament"; and Souter, "A Pocket Lexicon of the Greek New Testament."

Of course, it may be said that the commentaries, the books on biblical theology, and the ever-growing number of new translations will provide the reader with the new knowledge. They do so only in part. It is far truer to say that new books tend to assume that the reader is familiar with these discoveries; which helps to account for the number of times we are referred to "M.M." (Moulton and Milligan).

Then, too, how many clergy to-day can afford to buy the many new books or can have access to suitable libraries? Even so, it is for the general reader to browse in such fashion; the specialist simply must be able to examine the basic facts and check the conclusions of any particular

author. For this an ever deeper knowledge of Greek is a sheer necessity.

Let us take some concrete examples:

Our word "liturgy" has come to be almost wholly limited to a particular form of public worship, and no doubt this is a very proper development in meaning of the Greek word for religious purposes.

But if when the word occurs in the New Testament we read it otherwise than the people of Corinth or Philippi understood it in the first century, we are surely going astray.

Writing on the use of the Greek word in Phil. 1:17, one well-known commentator said it was the act of offering the sacrifice by the Apostle.

Thus would many read it to-day. Yet for those who used Greek at that date the word applied to all kinds of work or service. Thus we learn from M.M. an artist in A.D. 8-9 undertook to give her "liturgy" (i.e., services) on certain occasions for a certain salary.

IT was used also in connection with the maintenance of the banks of the Nile, with the release of persons from some public service "because it is not at present their turn to give their liturgy" (i.e., to serve), and so on.

So, with word after word, even such as "presbyter," "brethren," fresh illumination is given, and richer meaning. In A.D. 41 a man counsels a friend in money difficulties to plead with one of his creditors, "do not unsettle us"; i.e., "do not drive us out from hearth and home."

A naughty boy says his mother complains of him "that he is upsetting me."

In both cases the word is the same as that used in Acts 17:6 and in Gal. 5:12, where it is rendered "turned upside down" and "unsettle."

The contemporary usages definitely add vigour to the scriptural references.

Again, when we read in the New Testament of the "earnest" of the Spirit, its meaning becomes increasingly clear when in secular documents, such as all then knew, we read of a woman who sold a cow and accepted an "earnest" (i.e., a down-payment) of a thousand drachmas as first instalment on the total purchase price; or of dancing girls who likewise received an "earnest" on their salary before their performance.

In these days of purchase by instalments, the preacher who can express the colloquial Greek of the New Testament in colloquial English, instead of in the formal words of our translations, will do much to make his message vivid in the minds of his people.

A VERY striking example (again from M.M.) occurs with reference to 2 Thess. 3:11. The converts are rebuked for walking "in a disorderly manner." Is this a reference to actual sin? Or moral disorder? Or what? The meaning is now known from a papyrus contract of 66 A.D. by which a father apprenticed his son on certain terms to a weaver.

If the boy played truant during his apprenticeship he was to serve that much longer. The verb used for playing truant is the one St. Paul applies to the Thessalonians.

They thought the Parosia was so near that they did not have to bother with anything else. Why go to work in the morning when Christ may come by night? They forgot that preparation for Christ's coming lay, not in truancy, but in careful discharge of present duty.

In classical Greek the word "hina" used with the subjunctive mood denotes purpose. So in Jn. 17:3 we may be meant to understand that the aim and end of eternal life is the knowledge of God.

But in Hellenistic Greek the construction involved could include a consecutive usage and even be used for a simple statement of fact; hence in the passage referred to it is equally permissible, and is more in ac-

cord with contemporary usage, to interpret the words as defining the contents of life eternal.

One more example may be given. In Matt. 28:19 the proposition would in classical Greek mean "into" (the name of the Father...). The almost unanimous tradition of the Western Church has been to interpret this as "in"—a vastly different matter and one which has led to much debate about baptism.

But it is now known that the two prepositions were in New Testament times freely interchangeable, and the one used here is equivalent to the "in" we use in our English service, not the "into" of nice classical usage. Thus where the Church might seem to have erred, a closer study reveals that she has kept the true tradition.

It is fair to say that much written a few years ago has now become misleading, that a full understanding of newer work demands fresh emphasis on Greek, that patristic evidence, ancient liturgies, doctrinal statements and scriptural expression are all being reassessed in the light of these new discoveries.

The layman may rest assured that within our Catholic heritage he stands on firm ground, but at the same time he will surely require that his clergy be trained to know these things at first hand, by thorough knowledge of the language of the sacred writers, not merely by a non-specialist reference to a multitude of authors.

For a satisfactory knowledge of Bible or liturgiology, or history or doctrine, one needs to-day not less, but more, Greek. The syllabus now appears to offer less.

May the day come when all for clergy once more turn to it for fuller understanding, rather than to such distortions as the Bible in Basic English.

PRIEST FOR FORMOSA

NO CHURCH YET

THE "LIVING CHURCH" SERVICE
Milwaukee, March 21

The Reverend Theodore T. Y. Yeh, formerly of St. Luke's Mission, Honolulu, left on March 1 to begin work in Taipei, Formosa (Taiwan), among Churchmen without a church.

The former church building, belonging to the Japanese Church, was taken over by the Nationalist Government after the war.

It has been used by the Presbyterians, who have been allowing Episcopalians to use it for Sunday afternoon services.

Under the leadership of Lt. Richard Corsa, a layman from Philadelphia, a station on Formosa with the military advisory group, a congregation of over 200 was gathered together.

The Reverend Gordon Aldis, a priest of the Church of England, has provided some celebrations of the Holy Communion, but has not been able to give much time to this work.

Bishop Kennedy, of Honolulu, during his 1953 visit to Formosa, surveyed the situation and recommended to the National Council that an American priest be sent to minister to the many Churchpeople there.

The October meeting of the National Council appointed Mr. Yeh to this new work.

The necessary government paper work, both American and Chinese, together with the need for making other arrangements, delayed Mr. Yeh's departure.

Mr. Yeh, a native Chinese, speaks both Mandarin and English, which will enable him to work with the Chinese and English-speaking Church-people on the island.

He is a graduate of St. John's University, Shanghai, and the Church Divinity School of the Pacific.

MUSIC REVIEWS

THE MUSICAL TIMES

The January issue of the Musical Times has arrived.

Amongst the articles is one on Charles Avison, harpsichordist, flautist, organist and composer of the early 18th century, who became organist of St. Nicholas' Church, Newcastle, now Newcastle Cathedral.

Avison was the first person to organise subscription concerts in that city, and it appears to have been at the centre of all musical activities there.

There is also an article on "Mendelssohn in his Letters" by David Nadsen which throws much light on the personal life of that composer. A very interesting book by the great singer Elena Gerhardt entitled "Recital" is reviewed.

New gramophone records are discussed, including a complete recording of Handel's Messiah conducted by Beecham. Great care has been taken over this. For some choruses a choir of 42 was used and for others 65, while for the massive choruses 250 voices were employed. Several symphonies of Mozart and Haydn have recently been recorded on long-playing discs.

Organists will be interested in the specification of a small chapel organ, baroque in style, consisting of only four stops on the great and six on the swell.

In the obituary notices the work of Sir Ivor Atkins is reviewed. He was responsible for the editing of Novello's new edition of Mendelssohn's organ works, the Little Organ Book of Bach, and Bach's Passions according to St. John and St. Matthew. —L.F.

NEW MUSIC

Novello's have issued three new works.

The first is a setting for three-part chorus (S.S.A.) by Mary Chandler of John Milton's hymn on the Morning of Christ's Nativity. The accompaniment is for harp and pianoforte. The music is in the modern idiom, but not particularly difficult for a good choir. It is fresh and interesting music. Time of performance is 18 minutes.

Eric Thiman has composed a suite of three movements for chorus (S.A.T.B.), orchestra or organ. This takes 8½ minutes to perform. It is reminiscent of his other works—in a hymn-like style with very little thematic development, but pleasing all the same, and not at all difficult to sing.

Dr. C. S. Lang has given us a book of descants to well-known hymns. These descants are particularly pleasing. Some of them have the advantage of not requiring the other voices to sing in unison. —L.F.

Book Review

A MARRIAGE GUIDE
"THE THEOLOGY OF SEX AND MARRIAGE." A short Guide for Readers and Students. Price 1/-, by post 1/2.

THIS is the title of an annotated bibliography compiled by Dr. D. S. Bailey, Central Lecturer, Church of England Moral Welfare Council, published for the Council by the Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.

Teachers, students and others anxious to undertake serious reading in this field will find here lists of books—with brief comments—under ten main headings.



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Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia and the State Conservatorium of Music, New South Wales.

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THE FOUR COUNCILS

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. WAND.

At the next session of the Council of Ephesus, the use of any other creed except Nicaea, was forbidden.

Reconciliation among the members proved impossible; the Emperor therefore dissolved the Council and ordered Constantine to consecrate a new bishop in place of Nestorius. This was a triumph for Cyril and the Catholics.

The Council also decreed that the traditional autonomy of the authority of bishops over their own sees should remain.

ONLY a short interval of twenty years elapsed between the third and fourth General Councils.

The twenty years were very largely taken up with the effort to make the decisions taken at Ephesus effective.

A great deal of work had to be done in that connection.

A large part of the Church was scandalised by the deposition of Nestorius and an even larger part felt that Cyril had erred as much on one side as Nestorius on the other.

The Emperor made many efforts to bring about peace on the understanding that the twelve anathemas would be dropped and Nestorius restored. Always, however, something interfered to prevent agreement at the moment when it seemed likely to be reached.

In spite of Nestorius's own effort to defend himself in the Bazaar of Heracleides the general opinion grew that he could not be dissociated from the views which bore his name.

Consequently the bulk of opinion agreed to accept his deposition.

Perhaps people began to weary of the controversy and to forget him.

By the same token people were not anxious to be continually reminded of Cyril's anathemas, and the inertia which left Nestorius to his fate allowed Cyril to retain his prestige.

It was not until a new monastic personage, named Eutyches, dared to write to Rome asserting that Nestorianism was on the increase that trouble of a more serious nature began to loom on the horizon.

In point of fact by this time Nestorianism had almost disappeared from within the borders of the Empire.

It made some conquests outside those borders, particularly in Persia.

However, only a few Eastern churches then separated from the Catholic Church and have retained their loyalty to Nestorianism ever since.

The Pope to whom Eutyches wrote was none other than the famous Leo I.

He was one of the most remarkable figures in all Church history.

He was a true Roman and could neither read nor write Greek.

He appears to have been brought up in ecclesiastical circles, and under Caecilian he became Archdeacon of Rome.

He apparently was already something of a theologian, though very much in the Latin style, without any Greek subtlety, but very capable of giving a plain and balanced statement of his views.

He was a clever administrator and in the rapid decay of the Western Empire great influence was gradually accumulated in his hands.

He was actually on a mission to Gaul on behalf of the government when the Pope died.

LEO was elected in absentia to fill the vacant See.

He returned at once to Rome. At his consecration he preached a remarkable sermon, devoid of any false humility, but full of thanks to God for the privilege bestowed upon him and for the important office to which he had been called.

He was just the man "to

make the See of Peter take the place of the tottering imperial power."

He was at once "the Christian representative of the imperial dignity and the true founder of the mediaeval papacy."

It has been said that in his period he was the one considerable man in Christendom.

Every one will remember how later it was his appearance before Attila the Hun that prevented the barbarians from sacking Rome, and how on a second occasion he was able to reduce the ferocity of another barbarian, the Vandal Genseric.

If Leo can be said to have had any compeer in imperial quarters it was certainly not any of the male figures functioning there, but a woman, Fulcheria.

She was the sister of the Emperor Theodosius II, and she acted as his guardian, exercising the effective rule of the Eastern Empire for many years.

She was the daughter of the former Emperor, Arcadius, and was herself declared Augusta and Empress when she was fifteen years old.

She seems at once to have taken up the conduct of affairs. She was rather like our Queen Elizabeth both in her vigour and in the extent of her learning.

She was well versed in Latin and Greek, and had a thorough knowledge of affairs.

She was very devout, and while still quite young had taken a vow of virginity together with her two sisters.

She saw to it that Theodosius was thoroughly trained in the Orthodox Faith.

She corresponded with Cyril on the subject of Nestorianism and with Pope Leo on the subject of Eutyches.

When her brother died as the result of a fall from his horse she had to take actual charge of the government.

THAT was in the year 450, and she reigned till her death in 453.

Feeling, however, that a woman could not alone fulfil the office of the supreme head of the state she felt compelled to marry, and she chose as her partner a well-known soldier, the general Marcian.

As we shall see, it was to their combined influence that the fourth of the Great Councils was due.

The necessity for it arose out of the teaching of Eutyches.

He was the head of a monastery near Constantinople, and was already an old man by the time that these events took place.

The effect of his seventy years in the monastery was seen in his undoubted piety and honesty and in his zeal on behalf of what he believed to be the true faith.

That zeal expressed itself in a violent antipathy towards Nestorianism.

He was a very strong supporter of Cyril and, as so often happens, he pushed his master's views further than the master himself.

In reacting against the view attributed to Nestorius that there were two distinct persons in Christ he was led to deny that there were even two natures.

That God became man meant to him that there was a fusion between humanity and divinity, so that henceforth there was in Christ only one nature of God Incarnate.

It was perhaps unfortunate that Eutyches had a great friend at court in the person of his godson, the eunuch Chrysaphius.

This functionary was a very unpleasant person who had acquired tremendous influence over Theodosius and his Empress, Eudoxia.

There was indeed a constant struggle between him and the Emperor's sister, Pulcheria, as to which should exercise the dominating influence over the Emperor.

Chrysaphius, like most of the court officials at the time, was very open to bribes, and he was

generally prepared to sell his good offices to the highest bidder.

Cyril knew this quite well, and Cyril's capacity for paving his way with gold made Chrysaphius all the more ready to help forward the teaching of Cyril as represented by Eutyches.

Eutyches's teaching, however, was much too flagrant a departure from traditional orthodoxy to pass without notice.

Even most of those who were prepared to condemn Nestorius could not go quite so far as to accept the theory of one nature.

When Eutyches began to publish his teaching the new Bishop of Constantinople, Flavian, had to take notice of it.

HE summoned Eutyches to appear before a Synod at Constantinople in 448.

Eutyches at first refused to appear, but then put himself under the protection of his evil genius, Chrysaphius.

When he was condemned he appealed to Pope Leo, who, with the natural caution of the true administrator, wrote to Flavian to ask for further information.

Flavian replied that Eutyches taught that there were two natures before the Incarnation and only one after.

That, he said, was a double mistake inasmuch as before the Incarnation there was only one nature, that of the Eternal Godhead, while after it there were two, that of Godhead plus that of manhood.

The court was inevitably interested in this fresh development of the Christological controversy.

Theodosius had sent an officer to watch events at the Synod of Constantinople.

That Synod did not finish the dispute but rather aroused the extreme enemies of Nestorius to come to the help of Eutyches.

THE most formidable of them was Cyril's successor at Alexandria named Dioscorus.

He was ready to take up the cudgels against Constantinople at any time, and he felt that this occasion he had a very good opportunity of doing so with all the prestige of Cyril's memory behind him.

He, together with Chrysaphius, persuaded the Emperor to convoke a council at Ephesus in 449 at which the sentence passed on Eutyches by Constantinople should be reconsidered.

This turned out to be a much more important body than the earlier Synod.

There were one hundred and thirty bishops present and Dioscorus himself presided.

The issue was predetermined. Dioscorus never had any intention of letting people escape who would not support Eutyches.

He and his friends used such brutal violence that the Council has ever since been known as the "Robber Council" or Latrocinium.

The condemnation of Eutyches was annulled, many bishops being actually compelled by force to append their signatures to the decision.

When the news of this outrageous assembly reached Rome Leo entered a strong protest and asked for an Oecumenical Council to be held in Italy, where its proceedings would be free from the pressure of local rivalries.

It was about this time that Theodosius was killed and Marcian succeeded. Although Pulcheria and Valentinian III, the Western Emperor, were asked by Leo to assist his design, nothing came of the effort.

BOOK REVIEW

BIBLICAL MYTHS

The Expository Times: January, 1954.

What is a myth? To the man in the street it is certainly a story without foundation. In the theological world a myth means the "use of imagery to express the other-worldly in terms of this world and the divine in terms of human life."

Dr. Bultmann believes that the Old Testament and New Testament Gospel is encased in myths, and that for the modern man we have to release it from its wrappings.

Hence his book "Kerygma and Myth," which is discussed in the opening notes. Dr. Austin Farrer contributes a comment at the end of the book.

Dr. Mitton continues a most interesting discussion of Romans 7, 14-25.

In the Torch series of commentaries, Professor Alan Richardson has provided a fascinating volume on Gen. 1-XI. He describes the chapters as parables.

Other books reviewed include Goguel's "The Birth of Christianity," Beasley's "The Cross and the Crown," (a discussion of Christian Science), and "Mandate to Humanity" by Edward Poteat, an enquiry into the history and meaning of the Ten Commandments.

"In the Study" provides summaries of seven sermons for children and adults. One of many striking sentences is this: "For many years the strategy of the Church has been to build up the life of the congregation." "To-day 'The Church must face outward'."

A useful article on "The Dominical Authority for the Ministry of Healing," another on "Religious Education" and the column of "Contributions and Comments" complete a very interesting number.

—J.S.A.

THEATRE REVIEW

"ALBERT HERRING"

Guy de Maupassant's short story, "Le Rosier de Madame Husson," is the basis of Benjamin Britten's new opera, "Albert Herring," now being played at the Princess Theatre, Melbourne, by the Australian National Theatre Movement.

The production is excellently handled by Stefan Haug, and the scenery by Angus Winneke.

By the simple device of leaving the brass section at home, Joseph Post has vastly improved the Victorian Symphony Orchestra, but Britten's score has little in it that is likely to live long.

Acting honours go to Justine Rettick as Albert's mother.

Others in the cast are John Shaw, Dorothea Deegan, Keith Neilson and Lorenzo Nolan.

A self-appointed committee meets in an English village to do something about the prevailing immorality.

The committee decides to appoint a May Queen to represent the ideals of chastity and virtue, but after some hours of consideration of the claims of the various candidates, it is agreed that none of them fulfils the necessary conditions, so the local policeman suggests appointing a King of the May, and the local greengrocer's half-witted son, Albert Herring, is chosen.

Albert receives the prize of £20, and is entertained at a dinner, but the butcher's assistant and the baker's assistant fortify Albert's lemonade with very potent rum, with the result that the lamb-like Albert goes on the spree, and makes up in one night for much of the fun that he has in the past missed because of his mother's stern hand over him.

Unfortunately, the story offers little possibility for outstanding performance by any of the cast. This company is capable of much better things than this opera affords it.

—W.F.H.

BROTHERHOOD'S NEW PROJECT

FROM A SPECIAL CORRESPONDENT
Melbourne, March 23

Sir Edmund and Lady Herring will inaugurate a project for the construction of a community centre at the Brotherhood of St. Laurence Settlement at Carrum Downs on Saturday, April 3.

Permission is being sought to name the centre "Queen's House" to commemorate Her Majesty's visit to Victoria.

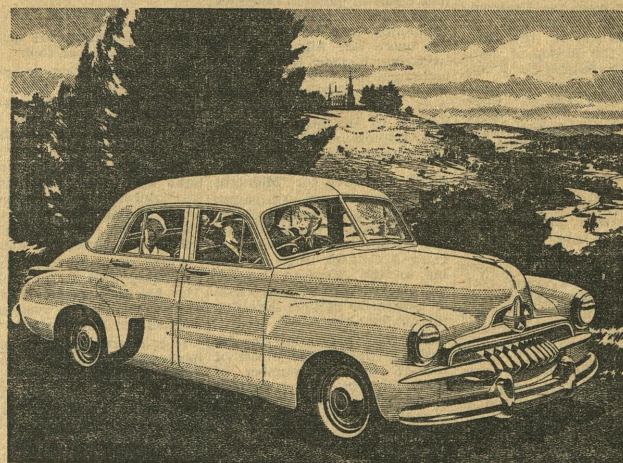
Trees representing various phases of Australian life will be planted by Bishop Cranwick, Sir George Knox, the President of the B.M.A., Dr. G. E. Wellgall, the Headmaster of Geelong Grammar School, Dr. J. Darling, the President of the Melbourne Chamber of Commerce, Sir John Allison, the President of the Royal Victorian Institute of Architects, Mr. Balcombe Griffiths, the President of the Country Women's Association, Mrs. Hedditch, Judge Stretton, the Director of the National Gallery, Mr. Daryl Lindsay, the President of the Housewives' Association, Mrs. Gladys Hain, the Secretary of the Shop Assistants' Union, Mr. A. M. Storey, the President of the Melbourne Soroptimists' Club, Miss M. Chisholm, and the Chief Announcer of 3KZ, Mr. John Ford.

The proposed community centre will include a hall with seating accommodation for 200 people, library, handicrafts room, co-operative store run by the residents, and a cafeteria.

A flat for the welfare officer of the centre is also included in the plans. Honorary architect is Mr. David Chancellor, B.Arch., A.R.A.I.A., of Frankston.

The centre will play a vital part in the Brotherhood's plan to encourage elderly residents in occupational and recreational activities and develop the community life of the settlement.

£3,000 is already in hand and construction of the first part of the community centre will commence in April.



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OUR ANGLICAN OPPORTUNITY

By ARCHDEACON W. ASHLEY-BROWN

IN my service abroad, I had as colleagues at various times five distinguished and scholarly priests of the Church of Ireland, lacking nothing in loyalty to what Mr. M. W. Coffey, in *THE ANGLICAN* of February 12, rightly describes as "the glorious Catholicity of the Church of Ireland."

But they themselves valued and practised the ceremonial and ritual of the English use, and regretted their ban in the land of their birth, and the suicidal slogan: "The further from Rome, the nearer to God."

It is true, as Mr. Coffey states, that in the census of 1951 of Northern Ireland, his church had increased by 2.2 per cent. But the same census revealed contemporary increases of Methodists, 20.7 per cent.; Romans, 10; Presbyterians, 4.9.

I have read Mr. Dudley N. Allan's letter in *THE ANGLICAN* of January 28 with interest and sympathy. It was heartening to read this young trainee's defence of our National Service system, and good to know that he is "soldiering on" in a voluntary capacity. May a 1st A.I.F. man wish him success—stripes, stars, a crown—but I hope no Victoria Cross, for I loathe war.

Perhaps, as time goes on, the prejudices of his infancy will disappear, as in my own case. He may even learn that gratuitous rudeness constitutes no argument. He is obviously still a very young soldier.

I have found Australian soldiers very amenable to the Faith as I understand it. I think Mr. Allan would have enjoyed the service on the trooper Ballarat in the Red Sea in 1915 when 20 Anzacs were baptised, or the Communion Service in a fold of the hills on Gallipoli with Turkish shells screaming overhead, or the Confirmation when we came back from the Peninsula and some 60 officers and men were confirmed in the Sinai Desert by the Bishop of Jerusalem on the Sunday the Prince of Wales visited us.

Again, there was the Communion Service in the market square of a French town when hundreds of Anzacs knelt on the cobbles before the traditionally vested altar to receive the Bread of Life and the Royal Wine of Heaven from a traditionally vested priest before marching up into the hell of Pozieres.

Many of those lads still sleep on the Somme. I visited their graves in 1928. Their comrades knew something about the Communion of Saints, for they cut R.I.P. on our rough crosses.

THESE are but instances of a general Australian response to that presentation of the Faith which Mr. Allan suggests is responsible for "empty pews."

Twenty years' service as a padre with H.M. troops in India and adjacent parts produced upwards of a thousand regular soldiers for Confirmation, and very early every Sunday and Holy Day altar rails crowded with men in khaki.

I remember in particular rousing the Famous Oxford don and prophet of Reunion, Dr. E. J. Palmer, Bishop of Bombay, for early service in my garrison church at Deolali on Michaelmas Day, 1924.

"Service at 6 a.m.? Will there be any one there?" The church was full. The service was exactly Prayer Book. The bishop pontificated in cope and mitre. I wore the ancient vestments. Altar servers and soldier choir were suitably clad and the

Archdeacon Ashley-Brown's first article on this subject appeared in *THE ANGLICAN* of January 22.

He replies here to criticism of it, which appeared in our correspondence columns in subsequent issues.

altar bore the traditional ornaments. The music was Merbeck's. It was a week day. But the men loved the majesty, beauty and appeal of the Service of services.

I now live in a chain of suburban parishes where, except here and there, no opportunity whatsoever is given to communicate on most of the Church's Holy Days designated by the Prayer Book.

Of his charity, one rector once offered a celebration on All Saints' Day at 8 a.m., when housewives are busy and their families on the way to office, shop or school.

There is considerable satisfaction in this middle-class parish of 7,500 Anglicans, because the parish church, seating barely 400, is reasonably full on Sundays. The Romans pour down the streets going to Mass. At another very important parish church there is never a celebration on Ascension Day even.

Extremes meet, for the other day I heard a parent, reasonably educated, complaining that at her daughter's Church school the elderly chaplain insisted on the literal interpretation of Genesis, much to the amusement of the girls, thus voicing the identical complaint of an educated Spanish parent in Catholic Spain.

Unrepented and thus unforgiven sin lies at the root of much of the aversion from Church going. One thinks of over a thousand Saturday evenings spent in garrison churches when kneeling soldiers told of "gambling and beer swilling" (to quote Mr. Allan) and of worse, much worse, heard God's assurance of forgiveness and went out to "soldier on," manfully to fight under Christ's banner in the heat, isolation, and temptations of India, Aden, the Persian Gulf or Gibraltar.

BELLS ringing for "Midnight Eucharist" on Christmas Eve in garrison churches, India, Aden, Gibraltar, bright with all the colour, beauty, music and glory of Catholic usage according to the Anglican manner and packed with men in khaki or blue, some of them kneeling far out into the street.

The snow had been lying for weeks in the terrible winter of 1946-47, but the number of communicants early on Sunday mornings in S. Dunstan's Church, Cranbrook, Kent, was practically the same as in the summer.

Ships lying in and off Gibraltar Harbour, the padre visiting the fo's's of each. All the men clustering round eager to show, "My little girl in her confirmation kit." "My boys in their altar servers' rig-out." "Don't you know Father H. A. Wilson at S. Augustine's? He's our parson at Haggerston." They were all in touch with their churches at home.

The same experience with the hop-pickers from the East End in the hop gardens of the Weald of Kent. And Mr. Allan's "average gambling and beer-swilling Aussies" have quite a lot to learn in gulle and lusty living from the average Cockney!

"You must know Fr. Charles at Cable Street." (Incidentally, their Fr.

Charles (Preston), the distinguished Anglican Franciscan missionary, is coming out to Australia early in 1955.)

For in the East End of London and the congested areas of Liverpool, Anglo-Catholic priests have brought the knowledge of the Gospel of our Redeemer and the practice of the Catholic Faith according to the use of the Church of England to men, women and children whose forlorn and neglected way of life Dickens portrays so well in the days before the Oxford Movement and the ministry of men like Dolling and Stanton.

Mr. Allan writes of Wesley's mission, but such men preached and hundreds of others like them still preach sermons just as evangelistic as John Wesley's whose great work might have changed the heart of England had not his followers betrayed his vision, aided by Anglican intransigence, and involved Wesley's movement in that sin of schism which bedevils English religion, for schism is as sinful to-day as when S. Paul condemned and Dante abhorred it.

It is strange that I, who like neither ritual nor ceremonial, should thus have written.

But I have long since recognised that if the Church is to gain and hold the masses, as she did before the Reformation, she must regain an orthodox sacramental system and restore the historic aids to worship.

My very loyalty to a Reformed Catholicism necessitates my outlook, for I can plainly see that when prejudices die out, as they are dying, young Anglicans will seek a richer worship than their own Church affords them in some quarters.

MOTHERING SUNDAY

By THE REVEREND W. A. TERRY

"Glorious things are spoken of thee, O City of God."

The City of God is one of the many ways in which the Church of God is represented to us in the Scriptures. And the Bible has glorious things to say about it.

The City lieth foursquare, built upon the foundation of the Apostles and prophets, Jesus Christ being the chief corner stone; and the gates of hell shall not prevail against it.

Christ gave himself for it, purchased with his own blood. The beauties of the heavenly city are vividly portrayed in the book of the Revelations.

It is adorned as a bride for her husband, has gates of pearl, and her streets are paved with gold.

Moreover, the Church is the body of Christ, and we are baptised into that Body, so that we are fellow-citizens with the saints, and of the household of God.

Our citizenship is in heaven. Again, the Church is also the temple of the Lord, and as city or temple is built of living stones.

These stones, rough hewn from the quarry, are "by many a blow and biting sculphure" wrought into sufficient strength and beauty to be chosen for inclusion in the building, which is still in progress.

Shall we be among those "stones elect?" But there is another aspect of the Church of God given us in the Scriptures.

Psalms 87:2 in the Septuagint reads "The Lord loveth the gates of morn' sion more than all the dwellings of Jacob." Isaiah speaks of the old earthly city of Jerusalem as a mother to her people, and calls on us to rejoice with her (66: 10 ff. and cf 49: 14).

The Jews would be familiar with this idea from Baruch 4:8 ff. and 2 Esdras 2:2 and 10:7 and 24.

In the New Testament the Apostle Paul contrasts the old earthly city of Jerusalem with the new and spiritual city of God under the imagery of Hagar the bondwoman and Sarah the free, crying "Jeru-

CHILDREN'S CORNER

CHURCH INFORMATION SERVICE

London, March 15

Criticism of "the atmosphere of the nursery or playpen" and of inferior furniture and "feeble and sentimental" books and pictures, is contained in a new pamphlet, "The Children's Corner in the Parish Church: A Plea for Right Thinking and Good Planning."

In situations where a portion of a church is set aside for children's instruction and individual and corporate worship, it makes a number of suggestions:

"The furniture, seats, kneelers, etc., may need to be rather smaller in scale than those provided for adults, but they may well be similar in design and material, and these must be of a good standard: any pictures or images placed there should be of no lower type than would be sanctioned in any other part of the church, and should be chosen, not from sentiment, but with a view to their value as illustrations of the Creed and Faith to be taught there; and as aids to focus the children's thoughts and prayers."

"The council would urge that no scheme for one of these corners should ever go forward unless there has been first worked out a practical method of using it, which can be placed on a permanent basis in the parochial organisation, and is not dependent on the temporary enthusiasm of an individual, even if that individual be the prospective donor."

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SAVING BRITAIN'S CHURCHES

By THE CHAIRMAN OF THE HISTORIC CHURCHES PRESERVATION TRUST, IVOR BULMER-THOMAS.

PUBLISHED BY ARRANGEMENT WITH THE B.B.C.

THE problem of maintaining Britain's historic churches is a growing one.

The towers and spires of Britain's churches are an essential part of the landscape whether they stand on the top of hills or nestle in the dales below.

Tremendous efforts are needed to ensure that the nation's cathedrals, abbeys and parish churches do not sink into decay and ruin, particularly the parish churches.

An authoritative commission has estimated that over the next ten years four million pounds will be needed if large numbers of the loveliest churches, in England alone, are not to be lost for ever.

Three hundred were built before the time of the Norman Conquest and a few have been the sites of continuous worship for twelve hundred years.

Our Saxon forefathers gathered within these self-same walls before any king sat on the throne of England, long before there was a Parliament.

More than half these churches, over eight thousand of them, were built before Christopher Columbus discovered America.

Many were in prosperous industrial areas of the past and this was particularly true of the so-called "wool" churches, built when East Anglia and the Cotswolds were the centres of the mediaeval woolen trades.

But wool has long since migrated to Yorkshire, leaving churches as large as cathedrals standing in villages with only a few hundred inhabitants.

I can think of one church in another part of the country—down in Devon—where priceless mediaeval monuments are in danger because thieves stole the lead from the roof at dead of night; in that parish there are to-day only four houses.

The population movement is immaterial to the churches' survival provided the squire of the village was able and willing to shoulder the costs of maintenance, but to-day the burden of taxation is so great that the squire is no longer able to contribute to church funds as his ancestors did.

Ever since war broke out in 1939 a licence has been necessary for repairs, and until 1949 these were only granted for vitally urgent work, and even when the licence had been obtained, labour and materials were extremely scarce.

Every old building needs constant care and maintenance, and a time lag of so many years means that damage had increased.

In stone and woodwork, as in other fabrics, a slitch in time saves nine.

The German Air Force reduced many of our finest town churches to ruins; the damage the Nazis did to all our churches by the enforced postponement of repairs is less spectacular but no less serious.

Britain's churches are astonishingly varied in style and material and the treasures they contain are also memorable, the carved wood screens, pulpits, misericords, the monuments and tombs in stone and alabaster, and other treasures without number.

We would find it hard to forgive ourselves if we allowed this great heritage of beauty to moulder and crumble, but the task is so formidable that the church councils themselves cannot encompass it and for this reason the Historic Churches Preservation Trust has been formed and county trusts with the same aims set up in several areas.

But it is not enough merely to put our churches into good repair; they have to be kept so and regularly inspected by a competent architect at least once in every five years.

By these means we hope that we shall hand down to our children, in at least as good condition as we received it, this glorious heritage of our parish churches.

FIRST SERVICES FOR BANKERS

ANGLICAN NEWS SERVICE

London, March 12

For the first time in history a special service for the local staffs of a bank was held in Canterbury Cathedral last week.

About 300 members of the staffs of the East Kent branches of Lloyds Bank attended the service, which is one of a series being held throughout the country for the bank's staffs.

It was conducted by the Precentor, the Reverend C. Ludlow.

An address was given by Canon A. O. Standen.

A similar service was held at Holy Trinity, Cambridge, on Thursday in last week.

It was attended by 370 bank officials.

THE FIRST LADY AT CHURCH

THE "LIVING CHURCH" SERVICE

Milwaukee, Mar. 18

Mrs. Dwight D. Eisenhower led the national observance of the Women's World Day of Prayer, March 5, by attending an afternoon service at Washington Cathedral. Some 1,600 women attended.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Director of the Usuthu Mission, Swaziland, South Africa, the Reverend D. S. Arden, who sent us this picture of Christian Swazi women at a local wedding at the mission.

THEATRE REVIEW

"PRINCE IGOR"

What a pity they do not have encores at the ballet! I am sure that the full house at Her Majesty's Theatre, Melbourne, at present would like this brilliant company to give an encore of its amazing rendering of the Russian ballet—"Prince Igor."

It is a triumph for Vassille Trunoff and the corps de ballet, but it has to be seen to realise the incredible speed and precision with which it is danced.

One could easily picture the whole company collapsed with exhaustion on the stage after the final curtain. And how many curtain calls did they get? The most I have ever seen in a theatre.

The programme opens with the lovely Coppelia ballet, with its haunting music and a magnificent snap and precision by the corps de ballet.

This is possibly the best of all ballets. It is Swanilda's ballet, and Claudie Algeranova is at her exquisite best in it, and once again Vassille Trunoff is at the top of his form. He was the leading dancer in the "Oklaoma" Company in Melbourne a year or so back, but ballet is undoubtedly his metier and we hope to see much more of his art.

There is an excellent quintet in Act I, and one has to see this production of Borovansky to realise what an art there is in keeping still on the stage. We naturally think of ballet as movement, but the five toy figures in Dr. Coppellus' workshop keep their hands outstretched so perfectly still for so long that one could well be excused for thinking that they

really are lay figures, and when Swanilda, in a spirit of mischief pushes them over they just stand bent over or lie where they fall for all the world like real toys.

I think Kurt Herwig's orchestra was heard to better effect in "Coppelia" than in either of the other two ballets.

"The Eternal Lovers" is a very grim theme, with more magnificently disciplined dancing by the corps de ballet and Paul Grinwis masterly as the Spirit of Death, but Peggy Sager is almost too classically impassive. One would like to see more emotion and passion in her dancing.

The music of this ballet lacks the lovely melodies of "Coppelia," and the subject is so grim as to be almost ugly.

But all that is forgotten in the fascinating excitement of "Prince Igor." I can quite understand this ballet being greeted with a veritable tempest of applause at its first performance in Paris in 1909.

If you do not like ballet, or have never seen it you cannot fail to like it when you see "Prince Igor."

—W.F.H.

A.C.U. QUIET DAY

FROM A SPECIAL CORRESPONDENT

The Sydney branch of the Australian Church Union will hold a Quiet Day at St. John's, Ashfield, on March 27.

It will be conducted by the Reverend T. B. McCall.

All interested people will be welcome and are asked to bring their own breakfasts and lunches already prepared. (Tea will be provided.)

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LAITY AND CLERGY

FROM OUR OWN CORRESPONDENT

Canberra, March 21

"The clergy are not a special race or breed—they come from the laity and have their special functions of ministering the Sacraments and dispensing the word of God. Without the help and co-operation of the laity they can achieve little," said prominent Anglican layman, Mr. W. J. S. Atkinson, in Canberra this morning.

Mr. Atkinson was speaking in St. John's Church, during a service at which newly elected churchwardens and parochial councillors were commissioned.

He reminded the large congregation that the vital role of the laity was readily discernible in the very organisation and government of the Church of England which provided scope for splendid service for lay women and men, not only in administrative and legislative capacities but in the work of the church in the home, the school and the community generally.

Mr. Atkinson drew attention to the recent statement by the Archbishops of Canterbury and York, "All baptised and confirmed members of the church must play their full part in its life and witness," and to the means by which this could be achieved.

He also emphasised the need to respond to the call of the Primate of Australia and the Australian bishops who recently called upon all who regard themselves as members of the Church of England to stand fast to the two principles of discipline and freedom.

MASONIC SERVICE IN BRISBANE

Even-song in St. John's Cathedral, Brisbane, on Sunday, March 14, was attended by members of the United Grand Lodge of the Ancient Free and Accepted Masons of Queensland.

There were approximately 1,000 people in the cathedral which was almost filled to capacity.

The first lesson from the Book of Genesis, chapter 37: verses 1 to 35, was read by the Deputy Grand Master, Professor Gilbert Jones.

The Grand Master, the Honourable Mr. Justice Matthews, read the second lesson, which was taken from St. Mark's Gospel, chapter 14: verses 27 to 50.

To suit the season of Lent, the Canticles were according to an old modal tone arranged by Tallis.

Richard Farrant's "Call to Remembrance" was sung as the anthem.

The service was arranged as one of special significance relating to the visit of Her Majesty the Queen and His Royal Highness the Duke of Edinburgh to Queensland.

Of discipline they had said: "Discipline... can be shown by loyal membership in the church, by faithful and regular worship and due support, by true oversight of home life where parents take a fuller responsibility for guiding their children in ways of faith, prayer and moral living, protecting them from false ideas of licence which parade as liberty."

Of freedom they had said: "Freedom we shall uphold in public and private life—freedom in thought and worship, defending the weak that they may have freedom from fear, caring for the needy that they may have freedom from want: in all things seeking that men may know Jesus Christ and find in Him the freedom which is His gift."

Mr. Atkinson concluded: "We see the task, we hear the call. What shall our answers be? The first lesson for this morning gives us the answer we should make:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I; send me."

FREEMASONS AID ABBEY

A cheque for £250 received to-day by the Westminster by the Westminster Abbey Restoration Appeal has brought donations to the N.S.W. to £1,250.

The cheque came from the United Grand Lodge of New South Wales of Ancient, Free and Accepted Masons, in Sydney.

Previously two instalments of £500 each came from individual lodges under the United Grand Lodge throughout New South Wales.

It is expected that the Freemasons' Abbey Appeal donations will exceed £2,000.

FREEDOM IS 'ABRIDGED'

(Continued from page 1)

dearly won are to survive or perish.

"Recently three of the very foundations of freedom have been abridged in the State of New South Wales, without consultation with, or consent by the people. I refer to the act enforcing compulsory unionism abridging the right of freedom of association, whereby every employed person is compelled to join a union, unless he can satisfy a magistrate that he has conscientious grounds for objecting—in which case he has to pay a special tax to the Government equivalent to his union dues—or unless he is covered by a Federal award.

"The other act is the Disclosure of Allegations Bill, compelling the Press to disclose the sources on which it may have based published statements. This abridges the freedom of the Press and freedom of speech.

"The Prime Minister, Mr. R. G. Menzies, is reported to have stated that the abridgement of freedom of association in New South Wales could be made Commonwealth wide by the 1st State Labour Governments referring the power to the Commonwealth Parliament, the effect of which would be to amend the Federal Constitution without the consent of the people.

"While one does not ask the Church to take sides on this question, one does feel that it is the duty of the Anglican Church through its archbishops and bishops to seek or undertake from the Prime Minister a referendum to the people at the forthcoming elections to prevent any Parliament, whether Federal or State, from abridging these liberties, and to do as the Americans did when they wrote into the United States Constitution in 1781 a Bill of Rights.

"Therefore, in all humility I make this plea to you, my Lords, through THE ANGLICAN, which circulates in the dioceses of Australia:

"To request and pray the Prime Minister to submit to the people at the next Federal elections, a referendum, in the following form, to amend the Constitution.

"1. Within the Commonwealth of Australia, the States and Territories thereof, neither the Parliaments of the Commonwealth nor any State shall make any law or regulation abridging the freedom of speech or freedom of the Press.

"2. Within the Commonwealth of Australia, the States and Territories thereof, neither the Parliaments of the Commonwealth nor any State shall make any law or regulation abridging the right of freedom of association of any citizens of the Commonwealth, States or Territories thereof.

"The operative word (abridging) is taken from the first amendment to the United States Constitution, finally ratified in 1791.

"I humbly suggest to you, my Lords, Archbishops and Bishops, that it is your bounden duty to seek this referendum, with all the powers you possess, so that the people may be the jurors of their own fate, to destroy their liberties or preserve them.

"Your obedient servant,
J. P. ABBOTT."

INDUCTION AT GRENFELL

IMPRESSIVE SERVICE

FROM A SPECIAL CORRESPONDENT

Grenfell, N.S.W., March 20
A large congregation comprising town and district parishioners and many visitors packed the Church of the Holy Trinity, Grenfell, Diocese of Bathurst, on March 15.

It was the service of the institution and induction of the Reverend C. E. Usher, to the cure of souls in the parish.

The service was conducted by the Bishop of Bathurst, the Right Reverend A. L. Wyde.

Following the service, all assembled in the Parish Hall where the bishop presided at the official welcome to the rector and Mrs. Usher.

Speakers included the Archdeacon W. C. Arnold (Parkes); Canon W. Butler (West Wyalong); the Rural Dean of Young, the Reverend W. E. Boydew; the rector's warden, Mr. R. H. Darch; Mr. Roy Hughes (Cowra Road); Mr. A. Matchett (Glenelg); Mr. J. Jones (Warraderry); and Mrs. McNickle (Caragabal).

Mrs. Darch (Women's Guild) welcomed Mrs. Usher.

The bishop specially thanked the members of the Women's Guild for their capable arrangements for the supper.

Clergy present included: Archdeacon W. Arnold (Parkes); Canon W. Butler (West Wyalong); the Rural Dean of Young, the Reverend W. E. Boydew; the Reverend Cecil Miller (Eugowra); the Reverend W. A. Brown (Murrumbidgee-Harden); the Rev. S. Holmes (Koorawatha); the Reverend F. R. Woodwell (Bribbaree); the Reverend G. H. Officer (Wyalong); the Reverend A. W. J. Stocks (Young); the Reverend D. Grant (Parkes); the Reverend J. H. Reeves (Cowra); and the Reverend Eric Walker (who acted as chaplain to the bishop).

The churchwardens of Holy Trinity who took part in the ceremony, were: Messrs. R. H. Darch, D. Graham and W. Bowman. Mrs. R. J. Dodd presided at the organ.

BENDIGO C.E.M.S. MEETING

Bendigo, March 17

The annual meeting of All Saints' Cathedral, Bendigo, branch of the Church of England Men's Society, took place on March 15 in the Guild Room.

Officers elected for the ensuing year were: President, the dean, the Very Reverend C. E. Hulley; lay president, Brother S. Bryar; vice-president, Brother J. Jewell; treasurer, Brother E. Richards; secretary, Brother E. G. Townsend; welfare officers, Brothers H. O. Hillman and G. R. Short; chaplain, the dean; assistant chaplain, the Reverend Brother E. A. C. Harvey; committee, Brothers H. O. Hillman, E. G. Townsend, L. Eeles, E. G. T. Ind, E. S. Hawley, S. Croucher, M. Eeles, K. Makepeace; Press correspondent, Brother D. W. Garvin.

The syllabus item was a Lenten devotional address by the dean and chaplain. The address was entitled: "Sir, we would see Jesus," with subtitle: "Nero fiddled while Rome burned."

The diocesan rally will take place at Elmore on Sunday, May 2.

CLASSIFIED ADVERTISEMENTS

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MARRIAGES
POSITIONS VACANT

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LAUNCESTON CHURCH GRAMMAR PREPARATORY SCHOOL requires a Trained Mistress. Apply Headmaster, The Reverend A. V. Maddick.

ORGANIST & CHOIRMASTER
Wanted: St. Mary's Church of England, Waverley, N.S.W.

CHURCH OF ENGLAND BOYS' HOME, CARLINGFORD. Two positions vacant: Sub-Matron and Cook. Excellent conditions. No children. Apply Superintendent in writing or telephone WM3226.

GOVERNERS WANTED. Teach correspondence lessons, girl, Grade 3, boy, Grade 2. Assist light duties, Church of England. Wages 14/10/- per week, plus keep. Apply Mrs. A. J. Welsh, "Trafalgar Park", Wallumbilla, Queensland.

MOUNT HOSPITAL (Church of England, Hospitals Inc.), 253 St. George's Terrace, Perth. Vacancies for nursing trainees. Educational standard (Junior preferred). Particulars on application to Matron.

WANTED: MARRIED COUPLE, Armidale. Husband, gardening, milking, wire, matron's duties. Apply Diocesan Registrar, Box 189, Armidale, N.S.W.

S. FAITH'S SCHOOL, Yeppoon, Queensland, requires a teacher of mathematics and some general subjects. Apply Principal.

FOR SALE
ONE ORGAN, Make, Bell Guelph, Canada. Bi-manual, foot pedals, electrically driven. Needing repairs. Inspection invited. Apply Rector, Church of England, Beltingen, North Coast, N.S.W.

HUNTER FILM STRIP PROJECTOR, as new, with films, 14/14/-, The Vicarage, Wedderburn, Victoria.

STOLES, bookmakers, etc. made to order. Prices from Miss E. Kewell, 8 Glenferrie Road, Malvern, Victoria.

MODERN HOME, situated highest part of Goulburn Valley. Suitable for retired person or anyone with serious or chest complaints. Near Church and shops. Lounge, dining room, 2 bedrooms, sleep-out, large hall, kitchen, laundry, small orchard, rose and shrub garden. "Anglican" c/- Diocesan Registry, Goulburn, N.S.W.

ACCOMMODATION WANTED
BUSINESS COUPLE, marrying June, require flat. Any Sydney suburb. Practising Anglicans, references. Write "7295" c/- THE ANGLICAN.

BIRTH NOTICE
BAKER (nee Colyran), February 8 at Bethesda, Marrickville, to Katrina and Noel—a son (Philip John).

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